

# THE CHINESE RECORDER

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## Editorial

### THE NATIONAL CHRISTIAN COUNCIL ANNUAL MEETING.

The event of greatest interest and significance during the past month has been the Annual Meeting of the National Christian Council. For about a week nearly a hundred persons, fully one-half Chinese, representing the Christian constructive forces in China, met to discuss questions of vital concern to the Church. The quiet and businesslike discussion of reports, the frankness and feeling of responsibility that characterised the facing of every issue and formulation of each move forward, convincingly indicated the fact that there was the right combination of head and heart, and room for vision as well as machinery. The nature and necessity of the representation was evidence of the importance of the missionary forces involved, the growing numbers and increasingly complicated problems of the Chinese Church, and the supreme necessity of Chinese leadership. The Missionary Conference of 1877 is remembered by few. So far as we know Dr. Chauncey Goodrich and Mrs. Y. J. Allen are the only surviving members on the field. The Conference of 1890 brought about four hundred missionaries to Shanghai. That city was not large enough then to make these visitors a negligible quantity and the sociable rule was for each missionary meeting some one looking like a missionary to shake hands with him and make herself or himself known. The Conference of 1907 was felt to be the last conference of foreign missionaries only, and the National Christian

Conference of 1922 represented more than one hundred and thirty Christian bodies in China, being not so much a turning point for the Christian movement in China as a new starting point for Christian thinking and planning in China, with an adequate Chinese representation. Towards the end of that conference the National Christian Council was formed.

### **SOME CHARACTERISTIC FEATURES.**

Under the heading "Truth, Freedom, Love," Dr. McMullen has given us a graphic report of the Annual Meeting of the National Christian Council. The conditions presented and the manner in which the Council faced the situation ought to be carefully noted, and it will be the earnest prayer of many that the Chinese Church which is passing through such a testing time may be greatly helped by the Council's action being translated into concrete shape.

Some of the outstanding impressions on interested visitors are: the fact that fewer subjects were discussed, with gain in concentration; a greater interest and participation on the part of the Chinese delegates, and recognition of the fine calibre of the individual representatives; the frankness with which large issues were faced, and the practical outcome of the discussions of great themes; the ability of the Chinese women delegates,—their work was done on the same level as the men amidst an atmosphere of beautiful Christian courtesy; in spite of anti-Christian propaganda and talk of race rupture the desire was for fuller co-operation, there being no hint of any desire for severance of connection. Mention ought to be made of the splendid work rendered by sub-committees and the regular secretaries. Much time was saved by referring to them, and efficiency thereby secured. The chairman and interpreters also contributed to the smooth working of the machinery of the conference.

### **THE DOMINANT NOTE.**

Dr. McMullen refers to Love as the dominant note. We feel that much that is in our mind as we muse over the main features of the conference just closed can best be expressed in gathering up the beautiful thoughts uttered by Dr. Hodgkin in his closing address.

Basing his remarks on Rev. 2:4 and 3:8, he showed how the people of Ephesus whilst patient in suffering were not patient with one another. They were passionate for the truth, but they forgot that the most essential truth in the Gospel is love. If the passion for truth causes people to love less than they ought to, something has gone wrong with the truth. The key which opens the great opportunity before the Church is brotherly love. Without love we cannot open the door. With love no man can shut it. After indicating the glorious risks that are involved in love, we had three practical applications:

(1) Love in our international living within the Church, solving by love the greatest single problem before the human race—the race question.

(2) The field of inter-theological living. The living together of those who have strongly different points of view in the field of theology. It is because we feel things so strongly and have strong convictions that we are apt to think too keenly and speak too harshly. The following points were stressed: Believing in one another's sincerity. Trying to avoid passing hasty judgment on those with whom we differ. Trying patiently to understand what they mean. Trying to find the beauty and truth in the other's way of seeing truth. Our affirmations are more often right than our negations.

(3) The task of inter-religious living. Love is the only solvent enabling us to find the real man, to find the best in the other man. "To honour God is to honour that of God in all men." It will be tested in one another in manifesting this love. What patience has won, may be, after years of loving toil and care, impatience may lose. Love may have opened the door. The failure of love may have closed down when opportunity was brightest. May our prayer be that in simple ways, there may come a call for the kind of loving in which the glory of the love of God in Jesus Christ may shine forth.

#### THE RESPONSIBLE PLACE OF WOMEN.

Reference has been made to the manner in which the lady representatives at the Annual Meeting of the National Christian Council participated in the proceedings. It is significant that from the beginning the National Christian Council has included a Chinese lady on its staff, Miss Fan Ju Yung, and Chinese ladies are active on most of its standing committees. Possibly some of us have failed to note how largely under the stimulus of the Christian Church, the higher forms of education for women are developing, even more rapidly than we realize. From the Bulletin of Shantung Christian University we learn that women are admitted to the Pre-Medical, Pre-Theological, and Education Courses of the School of Arts and Science, and to the School of Medicine and the School of Theology. This entrance is subject to the same regulations and conditions as for the men students. We understand that the Yenching Women's College has great possibilities, and we quote some facts from a recent Ginling College letter:

"In a mission conference in 1915 it was stated that in ten years there would not be twenty-five Chinese girls ready for college. By June 1924 fifty-three girls had received their B.A. degree for Ginling College. . . . Eight of the fifty-three are doing post-graduate work. All of these girls after graduation have taught and almost all of them have gone abroad

for further study with our blessing. Education, Religion, Science are their interests. One of these, who is doing brilliant work in Biology, spoke most acceptably to the Woman's Meeting of the Presbyterian General Assembly in 1924. . . One of the alumnae has concluded her medical course at Ann Arbor and is this year doing her interne work in Philadelphia. Three others are studying medicine, two of these are in America and one at Peking Union Medical College. Two girls are doing social evangelistic work in connection with city churches. Another is working with the National Y. W. C. A. Twenty-nine, more than half the total number, are teaching in China and twenty-five of these are in Mission Schools."

### THE STATUS OF CHINESE WOMEN.

Possibly some of our readers have read startling paragraphs in the daily newspapers, stating that "The Chinese women of Shanghai are aroused. They threaten to hold a procession of protest if the Peking Government continues to ignore their demand for equal treatment. . . ." Every once in awhile some such rather vague statement as this seems to indicate a somewhat aggressive woman movement in China. A Woman's Rights Association, organized in a good many cities of the country from headquarters in Shanghai two or three years ago, does continue to do some serious work along the line of legal protection for Chinese women, and the promotion among them of civic responsibility. This spring at the call of the world's meeting, in Washington, D.C., of the International Council of Women, a meeting was held in Shanghai to form a Chinese National Council of Women for affiliation with this world organization which unites most of the women's international organizations. Some of the Chinese women interested in this gathering felt that it was rather putting the cart before the horse, as there is not much use in forming such a national clearing-house for women's organizations, until the organizations themselves have had a longer and more tested history. Such organizations, however, are slowly but surely developing, and training the unusually able women of China in the group method of social action. Most of those which persist are of Christian origin. The Chinese Women's Christian Temperance Union and the Young Women's Christian Association are two of the most experienced of these. Both have recently organized as indigenous, national societies after a quarter century of substantial growth. The W.C.T.U. national staff employs five Chinese women secretaries and works throughout China through the volunteer services of about two hundred Chinese women, with a certain amount of foreign help also. The Y.W.C.A. has this year shifted the balance from foreign to Chinese preponderance on its employed staff, with seventy-four Chinese and sixty-eight foreign young women serving as secretaries on its staff throughout China, while the volunteer workers bring the total to several hundreds. The Christian Literature Society includes several Chinese women writers on its staff.

Physical training for girls, in spite of the fact that the modern trend of athletics has drawn teams of Chinese girls into the competitive events of the Far Eastern Olympic Games (this summer meeting in the Philippines, with fourteen Chinese girl contestants) is taking more and more a turn towards the fundamental matter of health education, and of training for group recreation, especially as adapted to home life. Training in home economics is also receiving encouragement, especially with the development of this department in Yenching.

In undergraduate life Chinese girls manifest both types of "student initiative,"—the kind that joins the men students in striking for a day to rest up in, after having struck for an extra holiday and got it,—and the normal kind that on the other hand, takes over from the secretaries of the Y.W.C.A. all responsibility for the planning and executing of a summer conference. Out of college, the trained young women enter more and more varied professions. One of the most unique instances of this is the Woman's Bank in Shanghai, where all the employees and most of the customers are women. Two Chinese women will go as delegates to what is largely a man's conference,—the Conference on Social and Political Problems of the Pacific, to be held in Honolulu this July (see new title in other paragraph.)

The woman movement of China has its vagaries and its finenesses; at some points, building on the knowledge of western experience, it goes too fast to be substantial or bring permanent good; but on the whole it would seem to be here to stay, and there is every possibility that it may have a more normal development than the corresponding movement in other countries which in some ways, strange as it may seem, started under greater handicaps. At any rate, it is potentially one of the greatest forces in China to be reckoned with and welcomed by the Christian Church.

#### THE INSTITUTE OF PACIFIC RELATIONS.

A year ago we drew the attention of our readers to the Conference on the problems of the Pacific Peoples to be held in Honolulu next month. In a letter to hand from Mr. K. F. Lum, the secretary in the Chinese department of the Y.M.C.A. of Hawaii, we learn the official name for this conference has been changed to "The Institute of Pacific Relations." John D. Rockefeller, Jr., and the World Peace Foundation have substantially helped in the financing of the gathering. It is hoped that there will be a strong delegation from China. Dr. Rawlinson, our editor-in-chief, expects to be present. He is presently in charge of a discussion group meeting at Union Theological Seminary, New York City, which is one of several groups discussing the problems likely to come up. We trust that our readers will make this Conference a special matter of



### **"BLESSED ARE THE PEACEMAKERS."**

Many of our readers will regret the departure from China of Rev. A. N. Rowland, who whilst pastor of Union Church in Shanghai, ministered to many missionaries. All will join with us in earnest prayers for much blessing on his future labors. With the subject of racial relations so much in our thoughts we wish to draw attention to some suggestive remarks in Mr. Rowland's closing sermon in Shanghai. Speaking from the text "Blessed are the Peacemakers," it was made clear that it is not easy to be a maker of peace. Peace is not a negative thing like compromise or an external matter. It differs from arbitration in being an agreement between persons and peoples whose hearts are not reached by magisterial authority. Whilst arbitration is worked from the outside by disinterested persons, peace is achieved from within by one who knows and feels. But this high task is inevitably misunderstood. Standing before the beatitude of persecution, the blessedness of the peacemaker does not prevent positive opposition. Not being a partisan, but a witness of the truth he finds himself between two millstones. The partisan seeks to establish the truth of his views, the peacemaker seeks to give us a view of truth; for no part of truth or right can be ignored in the making of peace. There is considerable comfort in the thought that whilst the peacemaker will never be understood by many partisans, although nobody's man, he belongs to God, and is in obedience to Jesus Christ the great peacemaker.

### **HOW TO PROMOTE NEIGHBOURLY GOOD WILL.**

Rev. Edmund J. Lee in the article in this issue on "University Clubs and the Anti-Christian Movement" shows how such a club as the Anking University Club can help towards international fellowship. In the April number of "St. John's Echo" is an account of St. John's part in war refugee relief. The work done by the students in relieving the distress at Chenju caused by the war makes us hopeful that if university students can be linked up in a national organization for mutual help, they will "become a potent influence for good in promoting international goodwill in the country as a whole." It is said that the ancient Greeks took sacred fire to whatever land they went. May the students of our universities take the light they have received, fed with aspiration, courage, hope and love, wherever they go, knowing well that such light giving means self-denial and toil.

### **OUR JULY ISSUE.**

We hope to print a number of interesting articles in our next issue on Health,—the health of missionaries and their Chinese associates in the church, the school and the home.

## Notes on Contributors

Rev. T. L. EKELAND, B.A., M.A., B.D., a member of the Lutheran United Mission, has been in China about nineteen years. Ten years were spent in evangelistic work; seven years in educational work as principal of the Lutheran Bible School, Sinyangchow. He is at present engaged in evangelistic work in Kwangchow, Honan.

Rev. EDMUND J. LEE, M.A., B.D., is a member of the Protestant Episcopal Church of the U.S.A. He has been in China 23 years engaged chiefly in evangelistic work, but with considerable school supervision as well.

Mr. FRANK LEE is the Professor of History and Political Economy in the Shanghai College. He is the son of a former mayor of Chinatown, New York. He is a Kuomintang leader and was at one time secretary of foreign affairs for the Canton Government.

Rev. CLARENCE BURTON DAY, M.A., is a member of the Northern Presbyterian Mission. He came to China in 1915, spending the first three years in evangelistic work in Ningpo. The remainder of the time has been spent in teaching English Literature, Philosophy, and Comparative Religion in Hangchow Christian College.

Rev. EDWARD JAMES, A.B., A.M., D.D., is a member of the Methodist Episcopal Mission, Nanking. He has been in China twenty-nine years, of which about twenty-five were engaged in evangelistic work, but now giving full time to the Union Theological Seminary in Nanking.

Rev. JAMES M. YARD, A.B., B.D., has been a member of the Methodist Episcopal Mission, North, since 1910. He worked for twelve years in West China. Since 1922 he has been Executive Secretary of the China Centenary Movement, located in Shanghai.

Rev. JOHANNES WEISE, Ph.D., is a member of the Berlin Mission. He was formerly secretary of the German Christian Student Alliance, also of the Volunteer Movement, and member of the General Committee of the World Student Christian Federation. He came to China in 1923 and is at present a teacher of the German-Chinese Middle School in Canton.

Rev. ROBERT JOHNSTON McMULLEN, A.B., B.D., D.D., is a member of the Southern Presbyterian Church, Mid-China Mission. He has spent fourteen years in Hangchow, Chekiang, working among government students and in evangelistic, city and country work. He is the General Secretary of Hangchow Union Committee (Church Council) and a member of the National Christian Council.

## The Wusih Church Bell.

ROBERT CASE BEEBE.

Slowly from out its brazen throat sounds forth the soft toned bell.  
A time of praise, a time of prayer, its vibrant echoes tell.  
While as its ringing music swells and on the city falls,  
A stronger sense of reverence wakes and to God's worship calls;  
For with its deep resounding notes that all one's being thrill,  
Are heard the prayers of China's past that former ages fill;  
The noble aspirations of the scholar, monk and sage,  
All earnest seeking after God, that pious souls engage.

Oh rare old bell! thy music sweet for Christian worship rings,  
And in thy harmonies complete the richest gospel sings.  
God ever holds that one in love and precious in his sight  
Who wandering wide in darkness, still is seeking for the light;  
And though thy soft and mellow tones shall fall on pagan ears,  
The love of God embraces all through all the passing years;  
Thy pleading call goes forth to all of every creed and race,  
And he who wills to do God's will shall find his dwelling place.

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\* The Wusih church bell was cast in a Chinese bell foundry and has a peculiarly deep, rich and musical tone that inspires to reverence and worship. The writer considers it no inconsiderable adjunct to the Christian work of that mission station.

## Are We Building Air Castles?

T. EKELAND

**F**EW missionaries can have failed to observe in recent years a tendency to devote an increasing proportion of missionary time and energy to analyzing problems, framing policies, and devising methods. The many unforeseen needs that have been emerging, and the rapid rise of important factors that have come in to modify and complicate our situation left many with such a sense of dependence and need of guidance that even the feeblest help offered us toward wider outlook and wiser methods was quite generally eagerly laid hold on. More and more have turned their best efforts to discovering solutions of these problems; and our shelves and files have begun to bulge with literature of this kind to which we have looked with fondness as the depositories of a wisdom which, if hitched to our load, would pull us out of the quagmire.

It has, however, become more and more apparent that the results of this costly work has only in a slight degree simplified or aided the program of missions. Evangelistic missionaries to-day could doubtless testify that their problems, methods, aims and resources have only in a slight degree been changed or modified by theories and policies that recent years have multiplied. Changes in policies and methods that have become permanent in educational and medical work are also few, and have grown naturally out of emerging need, rather than resulted from mere detached deliberations.

Not a few have therefore begun to question the justification of continuing this work on its present scale and by present methods. Some have tried to locate the causes for the perplexing phenomenon that the work of such an array of select men has come to mean so little in the forward course of missions.

Is it that that larger body of missionaries on whom rests the responsibility for building Christian ideas and ideals into Christian life have failed to appreciate the values that this work meant to bring to light? Or does mission work at this stage present inherent limitations that make application impracticable? Or must one examine into the character of this tendency itself to discover the reasons why its results do not more fully enter into the fabric of missions than it does? What are the forces that draw men to this work and hold them there even when it seems that experience should have shown them the essential barrenness of their efforts. Have we not reached the point where the hope of recovering misdirected power and resources calls us to examine our situation in the open, even at

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the risk of seeming to offend against the caution and reserve with which missionary activities—which must ever be measured in Kingdom values—must be evaluated?

This paper will not deal with the possible effect of apathy or antipathy on the part of those who should incorporate into their work the policies, methods and solutions offered them; nor with possible obstacles inherent in the situations we face. It will call attention to three psychological factors to which should probably be credited the chief responsibility both for the evident oversupply in this line and its ineffectiveness, as well as the disinclination of many to turn their efforts to more fruitful lines of work.

1. The challenge of the missionary calling tends markedly to stimulate the natural craving in thoughtful men for intellectual gymnastics and moral creativity. Yet the environment that claims him can, because of its inflexibility, probably absorb and utilize but little of his thought products, the importance of which he, in common with his likes, probably greatly over-estimates. What then is more natural than that one who has experienced the exhilaration that follows such mental and moral sprints, and meets with the encouragements of thoughtless friends, feels strongly drawn toward that seemingly richer life where no confining walls of sphere sets limits to his flight of thought.

The multiplying and complex problems arising, for the handling of which we have often felt unprepared and unequal, have made us over-appreciative of and over-indulgent with any effort that has presumed to offer us guidance. Without a murmur we have been content to work our way through lengthy papers in which, with varying phraseology the same problems are more or less clearly stated, sometimes without any pretence of a solution being offered, and more often offering solutions that on the face of it are unworkable.

However wholesome and legitimate a limited amount of such work may be, yet less of this indulgence would not only have saved us valuable time for other more fruitful reading, but would have tended to turn back into the direct work a volume of interest and energy that has been spending itself in abortive attempts at directing it. These men would soon learn to seek and find in the direct work that intellectual and spiritual expansion which they thought lay chiefly outside of it.

2. But there is doubtless a second and subtler factor behind this preference for the more indirect mission work. There is an all too universal weakness in human character which, when victory through persevering pursuit of ideals and loyalty to duty is seen to be attainable only at a price that seems prohibitive, causes men wholly or partly to retreat from a too exacting world of reality. By way of compensation for such a defeat of character imagination stands ready to usher one

into a realm of fictitious values and satisfactions, where alluring air castles, like so many a modern cinema, offer opiates to a suffering conscience. Ibsen has devoted "Peer Gynt," to analyzing and exposing this weakness, and modern educational psychology is unabating in its efforts to discover ways of dealing with it.

Its saddest result appears in the degree to which its victims gradually lose the ability to distinguish between fictitious and real values. Except for the brief moments in his career when his better self rises in feeble rebellion against his fictitious life, Peer Gynt finds a fairly satisfying substitute for reality in the air castles his imagination conjures up before him, and while his intelligence and insight raises him to positions of prominence in world affairs, he gradually loses his grip on reality and his ability and desire to distinguish between true and fictitious values.

The degree to which fictitious values dominate our lives is, of course, proportionate to the ratio between the strength of our character and the forces that test it. Where character is equal or superior to its tests it fortifies its hold on its real values and annexes others; while fictitious values invariably step in to take the place of these whenever character yields ground.

It might appear that fictitious values are to the person largely under their sway as real as are real values to his opposite, and that we have therefore nothing but individual point of view as criterion for judging between the two—in which case all discussion of these values would be rendered useless. This would be the case were it not for the influence of religion, which, to the extent to which it gains sway, tends to correct our judgment. By shedding its searching light on all our values and forcing us to an examination of them which tends to steal away our faith in, and fondness for all fictitious values, it helps us weed the non-genuine elements out of our lives. But if it is true that such examinations of the values through which we determine the character and worth of our individual lives are far too infrequent and thorough to insure the full utilization of our potential powers for good, how much more is not this the case with the corporate values we create and propagate. The attempt to examine the latter values encounters not only the natural unpalatableness of all such examinations, but also the powerful inertia of the tendency in corporate affairs to compromise and keep silence for the sake of unity and good fellowship.

The time of testing that is already at the door of foreign missions both in the home base and on the field scarcely permits that any courteous compromise prevent the most searching examination of the values we create. Should such an examination, in the case of any of them, disclose that disbursements exceed the assets accruing to the sum total of mission values, we shall not in view of present needs be justified unless

we unsparingly turn over the resources it has been drawing on to more productive lines of work.

When we come to undertake seriously the inventory of the products of our labors that the recent grave strictures directed against missions in China have prompted, we shall doubtless discover products which on the surface of it have seemed so clever and plausible that their value has been taken for granted, which a fair evaluation must, nevertheless, class under the category, air castles. Some of these, though their production represents an incalculable expenditure of energy are, as seen from the limitations that reality sets, so intangible and distant that they have almost totally failed to function either as stimulus or patterns.

We shall come upon lengthy and detailed rules and resolutions the production of which thrilled their authors with enthusiasm for the new era of advance they would inaugurate, which fit equally well into the category; for they have neither served as levers under the inert body of the church visible in this land nor as rounds by which we reached truer conceptions of attainable ideals. Elaborate constitutions and by-laws are uncovered, the contents of which are less known to-day than the Athanasian Creed.

We discover long minutes of business conferences and committee meetings where policies that seemed as thoroughly sound as they were imperatively called for were worked out with a thoroughness and detail that brought out the year's highest toll of mental effort. Yet our efforts to apply them to life prove that they touch reality but lightly and at few points, and have made fools of us.

Our inventory takes us to stacks of articles and addresses which represent an expenditure of time and energy, the measure of which—could its figures be given—would probably require more digits to indicate than the nine-tenths of sober plodders in the direct work of the Vineyard would set down to represent the value that has accrued to their work from them.

In these files we discover huge paper organizations, usually with names that leave nothing to be desired as to comprehensiveness. They rise before you like towering frameworks in a barren steppe, large enough to house Shenandoahs. On their pinnacles appear their draftsmen receiving what applause may arise from their colleagues below, as they plod among the immobile and uninflatable material which is meant to fill them.

But in the meantime the colleagues have been making discoveries of their own, and the applause has been dying off. Grappling with problems that lie wholly within the sphere of stern reality they have discovered that the policies and methods that have materially advanced their work are those that were born in the stress and strain of their front line warfare. These neither soar nor shine nor do they anticipate distant possibilities, but like the men that brought them forth they hug reality closely. Needs

that were actual and desperate called them into being, and none but the fittest could long survive. The assistance of men whom the rigors of front line combat had driven under cover, or those who thanked Providence for rear line posts scarcely entered into their making. For in spite of better opportunity to qualify for such work and more leisure, much of the product of the latter class has been found wanting both by analysis and application.

The question: "What are your problems?" has lost its power to charm the silent colleagues. For they have come to doubt its potency as a starting point for devising practical working plans. Experience has also taught them the fallacy of men's ready deference to those who sit ensconced behind well-known names, ready phraseologies and suavity of manners, as men whose superior intelligence precludes their harboring fictitious values and insures the value of their work. In certain deliberative assemblies, for whose support frequent appeals are made in rural and city churches throughout the land, they have at times seemed to see moving the shades of lawyers of old busily binding burdens which they are loath to touch with one finger. And finally they have become conscious of having sustained a decided loss through the change that recent years have wrought in the character of mission strategy and leadership. For while it has grown in matters pertaining to strategy, it seems to have lost some of that gift so essential to Christian leadership—the power to draw aside the veil which the trivialities and trials of routine life weave, and which tends to conceal from us our highest and truest values, our treasures in heaven.

This array of indictments would lay us open to the charge of uncharitable bias unless we in the first place freely acknowledge that though the work in question has failed to yield results commensurate with its outlay, yet it has yielded noble and genuine contributions from which we all have profitted, and in the second place are willing to distribute our censures fairly. For though environment may have conspired with unbalanced ambition to bring the weaknesses here dealt with to such fruition in some that they are more easily discernible, yet an honest self-examination would probably find more than traces in the life of each of us.

Responsibility for this anomaly has in the preceding been charged partly to that besetting weakness which beguiles us into a world of unreality, where our Utopias permit us to obtain on easy terms what stern reality withholds, and partly to that innate desire for a more adequate opportunity to unfold one's mental powers than a front line position offers.

3. The third factor of which we must take account here is the impatience for results so characteristic of Westerners who attempt to make an impression on the Orient. Our age has endowed us with a restless striving which ill fits us for diffusing the unhurried atmosphere

in which the Master moved, and in which spiritual ministries have always proved most fruitful. We yearn and fret to pour forth our hearts and talents to the full for the reclamation of a great race, and then the Master probably calls us to follow him into the villages and highways where it seems all too evident that only a small part of our fulness of heart and wealth of talent can be assimilated or utilized. We may even have presumed to designate as a waste of talent the work which the unuttered ethics from the well of Sychar and the Galilean villages has raised to supreme eminence for all time. Instead of contending with God for light on the paradox of our position, have we yielded to the temptation to take matters into our own hands by looking about for other more or less worth while activities in which our gifts to all appearances have met with more acceptance? And if so, is it not more than possible that we have been aiding in the production of fictitious values, which have hovered like air castles before us and those whom our course has influenced, dulling our sense of reality and our ability to sense the mind of the Master?

The missionary enterprise is doubtless approaching a time of greater difficulty and severer testing than we have heretofore known. Shall we not rise to the occasion by earnestly purging ourselves of unsound and unprofitable elements that mar our work and lessen the value of our contribution, and by mustering our forces for the work that the experience of every age, ours included, has proven to be most directly and speedily translatable into vital experience of God and transformed lives? May we not be assured that in the medium of such experience, and there only, there will develop naturally, working plans and policies that are sound and adequate, because they are indigenous and because they are the fruits of the Spirit?

The Macedonian call to-day calls us to sobriety and to a new consecration to the directest and most effective spiritual ministry.

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## University Clubs and the Anti-Christian Movement

EDMUND J. LEE

**T**HERE is good reason for thinking that we have in the University Club an instrument peculiarly suited to meet the needs of the present situation in China. At this time when dislike and suspicion of foreigners and foreign powers seems to be on the increase, if it is possible to unite with a group of foreigners in a community a group of Chinese of modern college education on a basis of thorough going fellowship it should go far toward solving the problem of international good-will, in that particular community.

We have in Anking a University Club organized three years ago by a group who believed that in international fellowship lies the hope

of the world. The inventions and discoveries of the last century have actually made of the world a neighborhood and we are coming slowly to the belated recognition of the fact that we must act in the spirit of neighbors, that is, in the spirit of goodwill and mutual helpfulness, or this same world will not be a comfortable neighborhood for any of us to live in.

Now the chief barrier to this neighborly spirit is our ignorance of one another and the suspicion engendered thereby. The only satisfactory way of remedying this is through genuine fellowship. It must be recognized, however, that effective fellowship of the kind that removes misunderstandings and draws people together is not easily attained. It cannot be an artificial thing and is more frequently secured as a by-product rather than something aimed at directly. A recent writer on India refers to the international social entertainments directed to this end as "Bridge-parties," as being designed to "bridge" the chasm between the East and the West. We all know that at times these are pitifully futile. For real fellowship it is necessary to have a bond of union natural enough and strong enough to overcome the divisive tendency of different nationality.

Now it has seemed to our Anking group that we have this bond of union ready to our hand in the experience of college life and the possession of a college education. There is a certain Free-Masonry among college men all the world over, which is strong enough for our purpose. A modern college education, wherever secured is more or less international in character; and while there are wide differences in the customs of different nations, the subjects studied in colleges throughout the world are quite similar, and the experiences of college men have much in common.

Our Anking University Club consists of foreign college men, returned students from England and America and men who have studied at colleges in China. Anking is a small city, both the foreign and the returned student groups are small. In order to enlarge our membership we have declared eligible anyone who has studied for two years in a reputable college. For this same reason we do not scrutinize too closely the credentials of some of our foreign members. In larger communities it would probably be well to limit the regular membership to those who hold graduate diplomas. Others, who would be valuable additions to the club, whether college men or not, can always be made Honorary members.

The objects of the Club, according to our constitution, are: first, to promote international fellowship; second, to stimulate and maintain interest in the progress of science and the problems of education; third, to further enterprises for the benefit of the community.

The first of these objects we seek to attain by the actual fellowship within the club itself. We have, however, a committee that sees that the subject is treated occasionally in our meetings and seeks to stimulate the organization of similar clubs elsewhere.

The second object is promoted by the regular meeting of the Club. We usually have about six of these every year. The first meeting in the autumn being for the election of officers. At these meetings after a brief business session an address is made or a paper read after which there is a general discussion. The subjects treated are very diverse. We can almost say with the Latin poet that "Nothing human lacks interest for us." After the address and discussion refreshments are served and the meeting becomes entirely social and informal. Our experience in Anking has been that it is possible to meet on this basis in a natural way with a sense of real fellowship. The meetings are held at the houses of some one of the members which would not be possible if the organization were larger. A definite allowance is made the member entertaining the club to cover or partially cover the cost of entertainment.

Anking is off the beaten path of travel and our distinguished visitors are not numerous. When one does strike us, however, we always try to secure him for an address and summon a special meeting of the University Club to hear him.

The third object, that of furthering enterprises for the benefit of the community is an important one, as it reinforces the bond of a common educational experience by fellowship in practical work. The ground taken is that we have a special responsibility for the community in which we live, and as university men, the most highly educated group in the community, our responsibility is great. I cannot say that in Anking we have done much in this line. The rapid changes in the personnel of our Chinese membership has hindered the continuity necessary for such efforts. We have, however, made investigations looking toward the establishment of a small hospital for the insane of the city, have recently had an important part in establishing an anti-opium society, and are working at the problem of preserving the city's few-remaining antiquities.

The rapid changes in our Chinese membership referred to above has been due to the brief tenure of positions in government schools. Few teachers stay in a local government school more than a year, and there is only one of our members from this group who was here when the Club was organized three years ago. This fact has been a handicap in the life of the Club as it takes time to develop friendship; but the places of old members are taken by new arrivals, so that our number keeps up; and we hope that the old members carry the University Club idea with them as they go.

It should be understood that a University Club is not a legitimate field for religious propaganda. If after getting the group together at a Club meeting we were to take the opportunity to preach to them it would probably break up the Club, or at any rate cause the withdrawal of the very members we were especially seeking to reach. It is perfectly proper, however, that the contacts made and friendships formed in this way should be followed up at other times and places. The Club may in this way be a valuable though indirect auxiliary to evangelistic effort.

It should be pointed out that the college graduate group in the different cities of China are precisely the most important in each community and will almost certainly become more and more influential. If they can be brought into friendly relations to the foreigners of their respective cities and given the true international spirit, it will be a service of great value with large possibilities.

We are at a time when the so-called anti-Christian movement bulks large in our thoughts and in the newspapers. It is probable that the tendency is to exaggerate the importance of this movement, but there is no doubt that it is to be reckoned with. This being the case organizations uniting with groups of foreigners in cordial fellowship with groups of influential college-bred Chinese should be an excellent antidote for this particular evil.

There are already several other University Clubs in China organized more or less like the one just described. It would seem to be highly desirable to organize them at all centers where the number of University men, Chinese and foreign, is large enough to justify it. Later these clubs might be united in a national organization for mutual help and to bring their collective influence to bear where this seemed desirable. If this is done they should become a potent influence for good in promoting international goodwill in the country as a whole. We shall be glad to give further information or send copies of our Constitution to any who may desire it. Requests should be sent to the Secretary, University Club Anking.

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## Christianity and Internationalism

FRANK LEE

**M**ANY earnest students find it difficult to reconcile the present movements for a wider internationalism with the growing demand in China for strong nationalism. Movements for the promotion of internationalism are viewed with a degree of suspicion and discounted as purely foreign propaganda. Some of these movements are instituted and supported by Christian organizations, so it is quite natural for Chinese students to get the impression that Christianity advocates internationalism to the detriment of nationalism.

"Does Christianity advocate Internationalism?" Christianity does not advocate anything. Christians accept facts as stated in Scripture and verified in human experience. Paul in his address on Mars Hill gave utterance to one of these facts. He declared, (speaking of the unity of the human race) "And (God) hath made of one blood all nations of men for to dwell on the face of the earth, and has determined the times before appointed, and the bounds of their habitation." The oneness of the human race is a fact which becomes increasingly evident as nations and peoples come into closer contacts and really begin to know each other.

Now Christianity recognizes this oneness of the human race. The Fatherhood of God and the Brotherhood of Man are the two supreme truths of a true world. Christian endeavor, of whatever nature, relies upon the potency of these truths to solve all questions of relationship whether it be between man and God or between man and man. Therefore, when we take under consideration the Christian attitude toward internationalism we must seek our solution in terms of this relationship.

There have been other attempts to bring about some sort of human solidarity which ignored this fundamental fact of the oneness of mankind. Alexander wept for more worlds to conquer. The Roman Cæsars dreamt of a mighty empire which would hold sway over the peoples of the then known world. The Popes at Rome had visions of a universal ecclesiastical hierarchy. Perhaps even now, after the partial recovery from the world war, there are men in the chancellories of Europe who still entertain fond ambitions looking toward the union of nations and peoples under some political superstate. But this idea of world union founded upon the subjugation and subjection of weaker peoples to some great central political authority is no longer considered possible nor desirable by the majority of thinking men.

Nations, from time to time, confronted by the problems and disasters which inevitably result from ignoring the two great truths of Christianity, have made alliances, and, by contract—written documents—have sought a substitute for this natural relationship which should prevail between nations and peoples. So alliances, conventions, Hague Conferences, and now the League of Nations, all dependent upon written instruments, have been evolved, in an attempt to bring about a better working agreement between nations.

The Soviet government of Russia together with the Industrial Workers of the World and other lesser labour movements, have advocated a sort of internationalism. However, the brotherhood they recognize and proclaim is but partial—a brotherhood of the proletariat. In order to attain their ideal they find it necessary to preach and practice class hatred and social warfare. They acknowledge the oneness of a class, but not the oneness of humanity as a whole. Thus far, Christianity has

in this as in other directions of progress, possessed the only true basis for real internationalism.

There are four outstanding reasons for the superiority of the Christian solution and interpretation of internationalism:—

First—The Christian basis for international co-operation is natural. Let the peoples of the world once realize that they are of the same blood, fellow-creatures of the one Creator—God, with like feelings and passions, with similar desires and aspirations, with common hopes and fears, travelling along the same road toward a universal destination, then racial prejudices, national antipathies, and class hatred will become incongruous and meaningless. Yea, aggressions, exploitation, and war will appear in their true colours as the enemies of the human race. Men will be able to look upon the races of the world as different branches of the same family. The things we find we possess in common will far outweigh the things in which we differ. Co-operation will become a natural expression of our human fellowship.

Secondly—The Christian basis for international co-operation is permanent. Co-operation by contract and agreement is subject to change. Allies of to-day become the foes of to-morrow. Internal changes often seriously affect the international outlook and foreign policies of nations. Every agreement based upon the consent of the parties must be in the very nature of that consent, temporary. That is the fundamental weakness of such movements as the Hague Conferences and the League of Nations. A nation and its people who become dissatisfied with such an agreement may withdraw. But there is no withdrawal from that relationship defined as the brotherhood of man. For weal or woe, the human race moves forward together. Whether we recognize it or not, our obligations to our fellows are obligations imposed by virtue of a paramount relationship more binding than any that can be established by agreement between the parties or can be incorporated in a written document. Paul felt this obligation most keenly when he declared "I am a debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise." And again when he uttered that remarkable key-note of Christian internationalism, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Christians cannot accept social or class distinctions, racial or national differences as a pretext for discriminatory treatment; for Christ has broken down the middle wall of partition once for all. Men are men, fellow creatures of the one true God, and all are brothers.

Thirdly—The Christian basis for international co-operation is comprehensive in scope. It embraces every relationship and enters into every phase of human activity. There are many movements labelled

"international" but most of them are for specific ends. Some of these movements are altruistic and commendable while others aim at some material advantage for the promoters. Some people realize a need for international co-operation along certain lines but repudiate the idea that international co-operation is either possible or desirable along other lines. The Great War convinced the statesmen of Europe that some sort of international co-operation is necessary if civilization is to endure. Emergencies convert some persons to a partial plan of international co-operation but seldom drive them to an acceptance of the fundamental basis for international co-operation. Christians, on the other hand, recognize international co-operation as an attitude of mind arising from the acceptance of a definite relationship. As this relationship includes all mankind, nothing can be excluded from the scope of co-operation. It is not a question of what shall be our attitude toward certain persons at any given time, but what shall be our attitude at all times to all peoples and under all conditions.

And, lastly, the Christian basis for international co-operation gives primary consideration to the moral and ethical aspects of relationships. We have just read of an occurrence which took place at the International Opium Conference at Geneva. Representatives of powerful nations rejected the proposal advanced by the representative of the United States of America, to limit the production of opium to an amount necessary for medicinal and scientific purposes, on the ground of economic considerations. Here is one instance where the moral and ethical purport of the question had to give way before the demands for economic advantage. The records of history, the treaties contracted between states, preferential treatment and special rights, teem with instances where moral obligations are ignored in favour of gain. Can any plan or programme for international co-operation hope to succeed while conveniently ignoring the moral obligations of universal brotherhood? When moral obligations clash with other considerations there can be no choice for the Christian. The claims of our common brotherhood will not be silenced and they must take precedence over everything else.

Now how will this Christian international co-operation affect China which needs strong nationalism? That all depends upon how you interpret "strong nationalism." If the student means imperialism, territorial aggression, economic exploitation, a bullying, swaggering, self-conscious militarism, then the answer is self-evident. Christian international co-operation must condemn these wherever they are found to exist. But surely, Chinese students who complain most bitterly of their nation's humiliations at the hands of aggressive powers do not propose to attempt to emulate the very things they now condemn in others! Every patriotic Chinese desires to see a strong China. We should covet the best for China not only in material things but also in ideals and

morals. It is true that the Christian basis for international co-operation will necessitate a modification of the idea of nationalism. A strong nation, hereafter, will be a nation strong because of its advocacy of justice, liberty, and international righteousness. This moral strength will prove a blessing not only to the nation itself but will also contribute to the well-being of the world. There is nothing incompatible in a strong nationalism of this nature and the widest possible international co-operation. Furthermore, there can be no effective international co-operation except through existing nations. The best way we can further the cause of international brotherhood is through our own nation. There are some persons who proclaim themselves "citizens of the world." But what do they really accomplish for international comity? There may come a time in the distant future when nations will merge into some sort of international federation. However, it will not come in our day and generation. We must recognize conditions as they are, and address ourselves to the present task of promoting international co-operation through the medium of the nation of which we are citizens. We do not have to divest ourselves of nationality in order to participate in international affairs. As a member of the great family of nations, China must assume a responsible position in all that takes place for the progress of the human race. She cannot do this if her citizens persist in maintaining a narrow view of nationalism. In fact, China cannot now withdraw from world movements and live an isolated life as in the past. Therefore, China must take an honourable place in the Council of Nations. She must voice, not only the aspirations of her four hundred millions, but must translate those aspirations into moral and ethical principles that will at once be worthy of so great a nation and, at the same time, bring sympathetic response from the other nations and peoples. The Christian basis for international co-operation does not preclude China from becoming a strong nation; for it will make China internally strong and exalt her among the nations. "Righteousness exalteth a nation" and it is only righteousness that can exalt a nation. A strong army and a strong navy may make a nation temporarily powerful and feared. Good government may make a nation peaceful. Economic advantages may make a nation wealthy and prosperous. But it is righteousness in her dealings with other nations that will exalt a nation. China can have a strong nationalism and at the same time accept as its guiding principle, both in internal and foreign policies, the paramount claims of righteousness demanded by our common brotherhood.

## A Unique Buddhist-Taoist Union Prayer Conference\*

CLARENCE B. DAY

**A** "KIANGSU-CHEKIANG Prayer-for-Peace-and-Prevention-of-Calamity Union Conference"—such was the announcement in the local Hangchow newspaper<sup>1</sup> of the 20th of last May. How propitious that seems to us now after these months of civil warfare! One cannot help wondering whether there was any premonition in the minds of those who called the conference of the impending struggle between Governors Chi and Lu, and that therefore this was to be in the nature of a definite "retreat" for intercession that war might be averted. But apparently such was not the case.

The conference was called to convene at the "Running Tiger"<sup>2</sup> Temple and Monastery, in a secluded nook in the hills halfway between West Lake and the Dzien-Tang River at Zakow, for the space of two weeks. Any who wished special prayer for the souls of their departed dead should send their names and request at once to the conference headquarters in the city. After showing me the newspaper clipping, one of the students in my Comparative Religion class agreed to make one or two visits with me during the progress of the meetings. Fortunately, he advised me to wear cloth-soled canvas shoes on the occasion of the visit.

As we approached the huge yellow gateway to the temple precincts, we passed one or two delegates, with their baggage-coolies, just arriving. A long yellow poster pasted on the outer wall to the left of the gateway bore testimony to the nature and purpose of the conference. Some 46 institutions were to be represented by upwards of 250 delegates who were scheduled to arrive at stated intervals so that not more than about 100 would be in attendance at one time. Later we learned that Governor Lu Yung-hsiang himself had been expected to attend on the 28th, but was prevented by important official business.

"We must pray for the souls of the dead soldiers lost in the European battles, and for the victims of the Japan earthquake," said a part of the bulletin. At each end were four huge characters to this effect: "Pray for Universal Harmony" and "Let Every Soul Heed."<sup>3</sup>

To catch as much as possible of the atmosphere of the place, we stopped to note the inscriptions on the various gateways as we entered. Red and yellow paper streamers hung across the archways bearing two characters apiece, while down the sides of the arch were panels bearing longer legends, as follows:

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\* Held at the Hwu-Bao Temple, Hangchow May 20—June 2, 1924.

*First Gate:—Panels:* (Rt) "High, sharp peaks, Nan Kao Fong, Poh Kao Fong, surround and support behind and before."<sup>4</sup>

(Lt) "Gracious, wide-spreading waves of inner and outer lake water appear pure over foulness."<sup>5</sup>

*Streamers:* "Virtue Influences"—"Heaven Knows."<sup>6</sup>  
"Blessings Descend"—"Daily Advancing."<sup>7</sup>

*Second Gate:—Panels:* (Rt) "The Word of God is communicated in prayer for long life."<sup>8</sup>

(Lt) "The Sentiments of men can be seen without secret."<sup>9</sup>

*Streamers:* "Smooth River"—"Calm Sea."<sup>10</sup>  
"Earth Peaceful"—"Heaven Satisfies."<sup>11</sup>

*Third Gate:—Panels:* (Rt) "All Distant Pilgrims will praise this most enjoyable Paradise-like spot."<sup>12</sup>

(Lt) "Never in an age has a meeting like this been held."<sup>13</sup>

*Streamers:* "Abundant Virtue"—"Great Prowess."<sup>14</sup>  
"Plentiful Abundance"—"Daily Renewing."<sup>15</sup>

*Fourth Gate:—Streamers:* "Pray Heaven"—"Eternal Life."<sup>16</sup>  
"Make you (to have)"—"Prolonged Life."<sup>17</sup>

At the inner entrance we read an injunction against wearing shoes made of leather. I was glad then that I had been forewarned. The monk who presided at the literature table inside the gate furnished us with a sheaf of pamphlets in almost unintelligible Chinese, including one in equally unintelligible English. Apparently we attracted little attention as we moved from hall to hall, except possibly for the fact that here was a foreigner, and that we did not obey the placards enjoining delegates to kneel 3 or 4 times and bow the head down 9 to 12 times before the altars.

The first and strongest impression made upon me was the fact that here we were at a "conference" and there was no one gathered together in united session! A union prayer meeting without a leader and apparently with the "meeting" left out! Delegates there were strolling about, as we were, watching the monks do the praying. Others we found sipping tea in a pergola-like court, while some were seen lounging in their dormitory rooms, with wives and children in family suites.

The praying was done by Buddhist or Taoist monks in their separate prayer halls of which there were four, three in the adjoining memorial building to the monk Dao Chi,<sup>18</sup> and one in the main temple. Each hall was gorgeously decorated with embroidered silken banners and draperies; paintings of the sages and saints to whom prayer was made, including Dao Chi, were hung behind the altars. The usual bells and some unusual musical instruments accompanied the chants of the yellow, red, and black be-gowned priests who said the masses for the dead.

Our second visit to the conference a few days later was timed for three o'clock in the afternoon in order to see the ceremony of the Vu-Tsi,<sup>19</sup> or planchette. It could also have been observed in use at midnight. In an upper room we found a small group around a square, black and gold table, beautifully carved in dragon relief. On the table stood a round, red lacquered tray whose bottom was covered with half an inch of sand. Above the tray, suspended by a cord, was a T-shaped stick of fashioned wood about 18 inches long and with its downward projecting arm sharpened to a point. As we entered, a man, evidently not a monk and with highly intelligent face, was writing in the sand with the planchette, which he grasped firmly by one end with his right hand. Opposite him stood another layman whose left hand rested lightly on the other end of the instrument, following the motions with sympathetic touch. Apparently as fast as "the Spirit moved," and as fast as the sand could be smoothed with a ruler between the writing of each character, the receiver of the divine messages wrote and called out the name of each word, which was immediately transcribed into a book by another writer sitting at a raised table nearby. Occasionally the chief writer would pause for an inspiration, then proceed as rapidly as before to execute the intricacies of the characters whose mystic, and perhaps cryptic, meaning he alone could fathom. Although there were many unanswered questions in my mind, yet, not wishing to seem over-obtrusive, we came away before the ceremony was over.

While it would be impossible for an outsider to interpret fully the actual and real meaning of such a conference for its participants, yet in a measure we may make some appraisal of its elements. Certainly here was a desire for peace and prosperity; it found a religious expression. Business men, or professional men, some of them members of the Society for Social Betterment<sup>20</sup>, were willing to leave their daily affairs for a few days' retreat for prayer. It was not our way, but it was their way. It may have been more praying for the peace of dead souls than for greater goodwill among the living; it may or may not have had any positive effect in the stimulation toward holier living. True, there was little evidence of the delegates being seized with a passion for righteousness that would lead to great sacrifice on their part. No resolutions were passed recording any corporate thinking, discussions, or desires; nor was there, to our knowledge, any effort made toward the formulation of future public opinion. But this much is true: it was a united gathering of religious and social bodies of various types; it represented groups from widely separated places in the two provinces of Kiangsu and Chekiang; they met for prayer for a common purpose, and, furthermore, in a spirit far removed from the warring of the militarists, showing a faith in spiritual forces and their power among men.

Let us, as Christians, therefore, who believe in effectual, intercessory prayer to the God of all truth, pray ever more earnestly that God will make use of even this kind of a prayer-meeting, ineffective as we may think it to be, to the awakening of the conscience of this nation. Let us in our contacts recognize this abiding and fundamental experience of prayer as a common bond in religious thinking, at the same time seeking to present a new content in the object of prayer:—the God and Father of our Lord, Jesus Christ, who “desires mercy and not sacrifice,” and who, above peace and freedom from calamity, desires in His children righteousness, purity, and loving fellowship and service.

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|--------------------------|-------------------|
| 1. 江浙祈禱和平消弭災劫聯合大會 (浙江民報) | 2. 虎跑             |
| 3. 祈禱天和與輿識知              | 4. 山勢護護南高峯北高峯前環後擁 |
| 5. 恩波浩浩震湖外水濁激清揚          | 6. 總動天靈           |
| 7. 群開日華                  | 8. 帝謂清通祈天永命       |
| 9. 民情可見輿物無私              | 10. 河清海晏          |
| 11. 地平天成                 | 12. 不遠千里而來香客都稱行地壘 |
| 13. 茲會百年未有道場今始破天荒        | 14. 盛饗大業          |
| 15. 富有日新                 | 16. 祈天永命          |
| 17. 使君延年                 | 18. 濟祖塔院 (道濟)     |
| 19. 扶乩                   | 20. 同善社           |

## Christianity and Ancient Chinese Culture

EDWARD JAMES

**T**HE ancient culture of China is face to face with a new culture that may not be sympathetic or conservative:—this is the thought back of so much discussion to-day as to how to preserve things Chinese in the face of the oncoming tide of things western. Many persons sincerely feel that the precious heritage of ages is in danger of being supplanted by less desirable features. Others feel that what has served its day and is now outworn may well give way to something better.

Every ancient civilization has had to face the alternatives,—change or death. For many reasons China continued longest without dangerous foreign impacts; but China's isolation is now past, and the problem of adaptation or death is the uppermost national problem. All the nations and peoples of Europe have passed through rather similar experiences,—of seeing the treasured and revered old traditions more or less uncere- moniously elbowed out by the incoming of new ideas. An idea is a power-point; some ideas are like radium.

A writer in *The Christian Work*, (November 29, 1924), succinctly states the case for India in language very applicable to China:—“On the one hand the West,—young as measured by emergence from bar-

barism, bold, exulting in unrivalled clutch upon mechanical devices, digging, analyzing, inventing,—claims the earth for exploitation and gives the name 'Civilization' to what she has produced. On the other hand the East,—serene in the possession of ancient culture, self-poised, emphasizing the things of the spirit, holding life and materiality as inconsequent and ephemeral, seeking through contemplation and prayer to gain glimpses of the eternal,—awakes from her dream and sees herself with her hungry millions confronted by a western assertion of might." (That writer was speaking of Mahatma Gandhi; but much of the ideal is applicable here.)

It is necessary to ask what are the chief elements in any given civilization? A civilization, or national culture, is not a solid indivisible lump that has to be taken in its entirety or rejected *in toto*. The *home*, involving all family relationships; *industry*, including development of resources, with all production and distribution of commodities; *educational* content and opportunity; *religious* concepts and practices; the *play* life, and uses of leisure; *government*, with its domestic and foreign relations; the status of *womanhood* and *childhood*; respect for *personality*; the *fine arts*, music, painting, ceramics, sculpture, architecture, literature, etc.; these are all parts of a civilization. Clearly, though life is one, it consists of many elements, and some of these elements are capable of serious change without seriously affecting others. Only the utterly unreasonable conservative on the one hand, or the equally unreasonable iconoclast on the other hand, would pronounce for wholesale treatment. Do not many of us, foreigners and Chinese, need to get this point of view?

Wistfully we ask the question:—Has China's ancient culture already produced its fullest fruitage? Has it passed the crest of its possibilities? China had some four thousand years of practically indigenous and homogeneous development, with little to challenge or disturb the progress of her peculiar institutions. Yet progress in Chinese civilization seriously slowed down, and all the world looks upon China as the outstanding example of "arrested development." This arrest was not by force of other cultures, but was within the very nature of the case. The arrow was spent, it must fall. The projecting power was spent, progress stops. This is not strange; it is in the very nature of everything. The law of cause and effect operates here as everywhere.

However, the case of China is vastly better, from the religious standpoint, than was the case of Europe a thousand years ago, when Christianity was making its overtures there. This millenium has discovered many things that Christianity can do for a people. Spite of our western bungling, and our many imperfections, more of its implications have been revealed. Its adaptability has been demonstrated; its sympathy toward all existing good; its ability to inspire the lowly

with ideals and hopes that lift, and to make the strong willing to bear the burdens of the weak. Christianity has developed the vigorous arts necessary for its expression. It has been patron of the fine arts. It has produced the highest ethical ideals known to man. It has given to humanity at large the loftiest concepts of Deity.

In brief, it may be said that the Christian culture that now approaches China is not the raw and undeveloped thing it was a thousand years ago when somewhat similarly approaching Europe. What now comes is in many respects the richest social heritage ever possessed,—richest not only in mechanical devices, in knowledge of dynamics, and in the control of physical forces, but richest also in the fine arts; and richest in the finest of all arts, the will to serve, the spirit of brotherhood, the sense of race unity and mutual responsibility. Much remains to be desired, very truly; but surely what has just been said is true; and the horizon is alight with increasingly better prospects.

For the purpose of mediating between the two types of culture a better understanding of the essentials of both is needed. Apologists on both sides drag in a lot of irrelevant matter. Frankly, many Christian apologists seem to me to burden their cause with items that are national or personal, suitable perhaps for their own peoples, but not necessary either to the Christian faith nor to the peoples to whom they seek to bring the faith. Are not many also, whether as critics or as defenders of the Chinese culture, equally guilty of not distinguishing between the fundamental and the incidental. With the utmost sympathy and good will, may we not suggest that there are many items in the Chinese culture that have survived in strong force to this day greatly to the detriment of the Chinese people:—items affecting social customs, government, economic development, ethical ideals, religious concepts, etc.,—all of which can be changed, to the substantial benefit of the Chinese people. Furthermore, to many persons it appears that the root of all these troubles is religious, and that, unfortunately, no educational or political changes yet introduced are doing much to save the people from these evils.

We are not unmindful of the products of China in the ceramic art, of wonderful work in the finer metals, of her tapestry and embroidery. We are not entirely unfamiliar with the poetry of the Tang dynasty, and the prose of the Sung dynasty. Wonderful Tang and Sung dynasties, the grand climacteric of Chinese culture. We will not stop to compare the ethical and religious value of this literature with the best that China produced in earlier centuries, nor with the best products of Europe during the Elizabethan period; but we cannot but call attention to the simple fact that China facing the world of to-day is not in the relative position of China of the Tang dynasty facing the world of that period. Whatever may have happened in China during these cent-

uries, the western civilization now knocking at China's doors is a twentieth century life,—life in the high tide and heyday of conscious power, conscious also that the golden age is yet to be, a life too large to be cast or compressed into ancient moulds, a life proving all things and holding fast to that which is good. "Ye shall know the truth, and the truth shall make you free." Never was the liberating power of the faith of Jesus in such rising tide as that now surging in and lifting all peoples to higher spiritual and ethical levels. And with that ethical and spiritual uplift invariably goes political and economic adjustment of deepest social significance. Truly Christianity is revolutionary; it makes people new. No person supposes that the ancient Chinese culture must be swept out *in toto*. But the truth must be faced. It is as useless for China to try to preserve her ancient culture intact as it was for ancient Judaea to resist the onward march of the Roman Empire. The change means new life, intellectual, spiritual, political, not just a new patch on an old garment, such as China has often experienced in the past. China's old life can be maintained only as greatly modified. We must somehow come to realize that it is now a question of live or die with China, and the only way in which the ancient culture that was dominant up to the year 1900 can be preserved will be in library and museum.

Christianity and modern science are co-operative, and their life and strength are in their truth. Everything that is of value and is assimilable,—the whole universe of the good, beautiful, and true,—is accepted and incorporated. Everything that is essentially antagonistic or nonassimilable is encysted, isolated, and put into museum. All life illustrates this. Those of us who love much—but not always wisely or well—the glorious past, may be grieved at this, or may be angry. But this solid comfort we can get,—the new life and culture is more spacious, more generous. One may not venture to affirm that nothing of value will be lost. We fear that with the centuries some things of value have been lost. But if so, something still better comes to take its place. And life must face forward, not backward.

"Assimilation involves exchange of cultural concepts." China has phenomenal assimilative power. Christianity is not national; nor is it limited to any one type of culture; but wherever it prevails it does give certain common and determining features to all types. This is one reason why Christianity becomes universal, and will harmonize the nations and peoples of the world. The good may have to yield to the better. What lover of man will bewail this? Chinese culture will always remain Chinese, but it will become Christian Chinese culture. The process is eclectic. Change of cultural basis involves no loss of national or racial identity;—all Christian nations have experienced this change, to their infinite betterment.

The struggle of the two cultures will discover a type of spiritual power, and spiritual resources hitherto unknown to China. The poetry of the Tangs, the philosophy of the Sungs, the eightlegged essay of later dynasties, will never return; but in their place will come rhetorical vigor, scientific precision, philosophic depth, and spiritual perception that shall greatly enrich life, and shall compensate for any aesthetic qualities lost with the past.

We would speak seriously to the many thoughtful and splendid Chinese who speak through the columns of the *RECORDER*, and to the many more who study its pages for light on the attitude of their missionary friends and co-workers. We offer them our sincere appreciation. We know that unselfish devotion to the highest good, loyalty to the truth as God gives us to see the truth, having the mind of Christ one toward another,—this will see us through. "Ye are our joy and crown."

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## Contacts

### A Study of the Museum at Tsinanfu

JAMES M. YARD

**O**NE great problem of the missionary is how to get contacts, especially with the educated classes. How do you do it?

No one, we are sure, has been more successful in establishing such contacts than the Rev. J. S. Whitewright of Tsinanfu who through a museum (that has come to be popularly known through the length and breadth of China as the Whitewright Museum) has reached literally millions of people. Over five hundred thousand persons a year are now passing through that unique institution.

It is called officially The Tsinanfu Institute. It was founded by Mr. Whitewright at Tsingchowfu in 1887 and was later moved to Tsinanfu where since 1905 it has been carried on on a much larger scale. The original Institute in Tsingchowfu was started under great difficulties, financial and otherwise, and met with some opposition as is often the case with innovations. The originator, undaunted by difficulties, was firmly convinced of the ultimate success of his scheme and gradually won friends for it both in China and in England.

The Institute has recently become the Extension Department of Shantung Christian University and a report of its activities might, therefore, be suggestive to colleges and universities as well as to other organizations such as institutional churches and city museums. The idea behind it all is to establish contacts with various classes of people in a very friendly way, and through winning their interest through things that they can see, help them to understand what Christianity is trying

to do in China. The Institute aims to be an educational, an evangelistic and a recreational agency.

It is carried on at present on a large scale and no one who visits it can fail to be impressed with the real value of this unique piece of missionary work.

"Upon entering the main building one is confronted by a great variety of exhibits. In the different sections are exhibited natural history specimens; geographical cuts and models; historical charts and diagrams; models and diagrams giving elementary instruction in physiography, geology and astronomy; models illustrating means of transport and communication; apparatus illustrating practical application of science; specimens of manufactures; models and diagrams on hygiene and prevention of disease—especially those diseases most prevalent in China; illustrations of the various races of mankind; also models and pictures of Western churches, asylums, hospitals and other institutions." These interesting models are all produced by workmen who have been trained by Mr. Whitewright. They do exceptionally fine work, their models being vivid and lifelike.

"In the center of the hall are models too numerous to describe illustrating the evils of deforestation and the benefits of afforestation, and to those who know North China there is no need to point out the great value of those exhibits. Of the many other models two stand out prominently in the writer's memory. The first is the model of the great local engineering achievement, the Yellow River Bridge near Tsinanfu, the model itself being quite a feat of ingenuity. The model, on the scale of 1:100 not only shows the superstructure but by an ingenious cutting away of the river bed at the sides shows the whole work down to the deepest ends of the concrete piles.

"The other model referred to illustrates the advantages of properly constructed highways. Side by side are two roads during rainy weather. The one a modern metalled road, the section at one end showing the method of metalling; the other the type of highway to be found all over North China. The native road is typically uneven, full of ruts and mudholes. Along this are struggling men (6 inches high) on foot, rickshas, carts, etc., plastered with mud. Vehicles in some cases sink up to the axles. Running parallel is the modern road where all sorts of conveyances pass freely up and down."

There is also a section which illustrates the development of commerce, various exhibits having been secured from different firms. There is too a historical section where by means of models, charts and maps is illustrated the growth of civilization. The work done by the Red Cross is interestingly shown in another case.

"Beyond the large lecture hall, where lectures on health, hygiene, afforestation and political subjects are given daily, are the recreation

rooms, these latter being reserved for the student classes. Here at all times of the day may be found boys and young men playing various games."

The work is partly supported by an annual grant from the English Baptist Missionary Society. In addition funds are secured from friends both Chinese and foreign.

The evangelistic side of the work has always been given prominence. During the past year ending June 1924 over 2,400 evangelistic addresses were given in the Central hall. It is estimated that about sixty per cent. of the visitors attended these addresses. The theological students from the University gave assistance throughout the year. Special effort is made each year to reach the pilgrims who pass through the city during the great annual fair. At these meetings for pilgrims large numbers of gospel portions are sold as well as copies of Bibles and complete testaments. In 1923, 12,000 portions were sold.

The models which are of such great interest are freely loaned to other organizations in the city and so the interest reaches other thousands of people.

We have seen nothing in China more attractive or of greater interest to the general public than this Institute. It cannot fail to arouse all who see it to the importance of better roads, better health, better agriculture, tree planting, etc. Models such as are used in this museum can be made by craftsmen in almost any city of China. The men who mold idols and such figures in mud or plaster can be trained to make such things as are required.

#### PRINCIPLES ON WHICH IT IS ATTEMPTED TO CARRY ON THE WORK OF THE TSINANFU INSTITUTE.

It is a home where all are always welcome.

A school where all who wish to learn may be taught something of value to them and their country.

A means of widely extending the influence of a Christian university.

Above all a door, wide open, to help to bring men to the knowledge of salvation through Jesus Christ.

Every member of the staff, no matter of what grade, is regarded as a personal friend, not merely a hired employee.

Each, in his own sphere, is encouraged to consider himself a part of the institution, that in doing his own particular work well he is helping in the effectiveness of the institution and is thus helping his country.

As much as possible, details of work are left to assistants to arrange among themselves. The spirit of mutual interest and co-operation is thus developed.

It is impressed on caretakers and gatekeepers as well as on those of higher grades that every man who enters our doors is to be treated as a guest, as a friend. It is realized that the results of good work may be partially undone by servants and others, by an officious attitude and the keeping to the letter rather than the spirit of rules. There are practically no "rules" at all in relation to visitors and attendants at addresses, lectures, etc., etc. Great satisfaction is felt when foreign visitors, men like the late Dr. Hopkyn Rees, remark emphatically on how much the visitors seem to be "at home."

Arrangements are made that all married employees of all grades can have their families with them, accommodation being provided or rent allowed. The unchristian practice of separation of families, often the result of lack of thought and planning on the part of employers in Christian institutions, is eliminated, and the many and great evils resulting in lessened efficiency as well as other things is avoided. It is felt that every man is entitled to have a home.

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## The Early History and Development of the Berlin Missionary Work in South China\*

J. WEISE

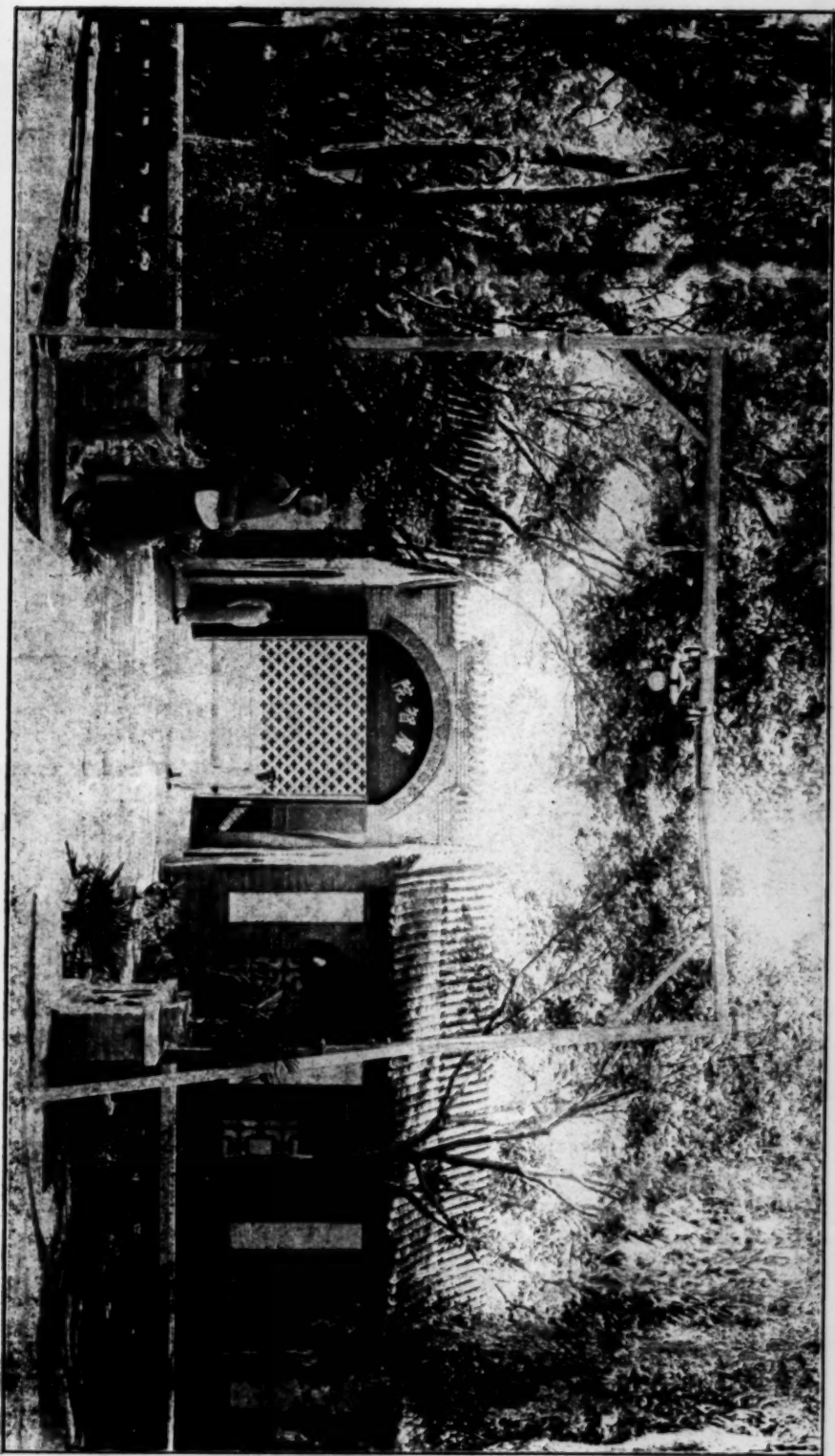
**I**N speaking of the early history of our Berlin Mission work in South China I wish to bring before you two personalities: Karl Gutzlaff and August Hanspach. The Berlin Mission Society was established in South China in 1882, but already Gutzlaff and Hanspach had finished their work. Therefore I would like to explain the reasons why we mention these two men in our history as pioneers of the Berlin Mission work in China.

Karl Gutzlaff was trained in the Mission College of Rev. Tanicke at Berlin in the years 1821-1823. Our Society was founded in 1824. By Gutzlaff's influence the Berlin Mission Association for China was founded. In 1854 this Association sent August Hanspach to China. This Association co-operated with our Berlin Mission Society, which at that time sent missionaries only to South Africa. Afterwards the Berlin Mission Association for China was incorporated into the Berlin Mission Society.

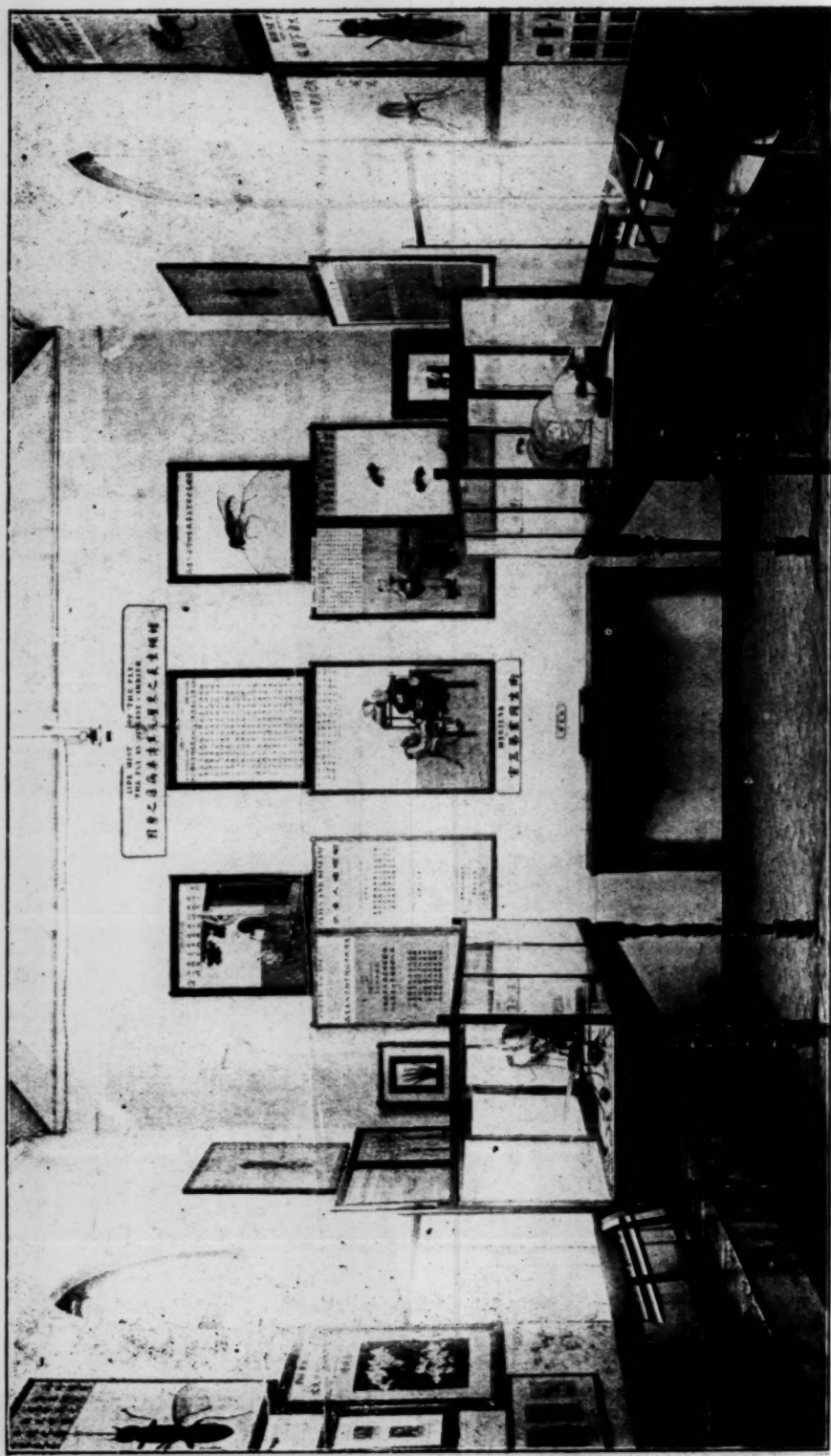
Karl Gutzlaff was born in 1803 in a little country town in Pomerania, which is a province of Prussia, as a son of very poor parents. In 1820 the King of Prussia, Frederick William the Third, made a visit to Stettin, the capital of Pomerania, and while passing through the streets,

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\* Paper read before Canton Missionary Conference, March 29, 1924.



TSINANFU INSTITUTE,—MAIN ENTRANCE



TSINANFU INSTITUTE, — ONE OF THE SECTIONS ON HYGIENE

a young man who was serving his apprenticeship as saddler (cobbler) threw a poem into the King's carriage. This young man was Karl Gutzlaff. This was by no means an unusual occurrence at that time. Ambitious men used all sorts of ways to interest the King on their behalf. The King, being an intimate friend of Rev. Tanicke who was the founder of a Missionary Theological College, asked Gutzlaff whether he would like to become a missionary. Although Gutzlaff never thought of becoming a missionary, he took this offer of the King and entered the College of Rev. Tanicke. While attending college and being much in personal contact with Rev. Tanicke, he was greatly impressed by his spiritual life. The three years of training made a thorough spiritual change. This developed in him a great desire to become a missionary.

At that time there was no mission society in Berlin. Rev. Tanicke sent his students to other societies, usually in Denmark or the Netherlands. In 1823 Gutzlaff went to the Dutch Mission Society in Rotterdam, where he showed his uncommon ability for foreign languages and wrote his first book, a history of Hollandish Mission, in the Dutch language.

In 1826 he was sent out by his Society to Batavia in Java. The Dutch merchants did not welcome him, but he was very kindly received by Rev. W. H. Medhurst, who was a fellow worker of Morrison, among the Chinese immigrants.

It always was Gutzlaff's great desire to carry the gospel to the Chinese, but no way seemed to open until he came to Java. And now his wish became realized. Medhurst assisted him greatly in coming in closer contact with the Chinese. At that time it was very difficult to learn Chinese, for there were no available books on the Chinese language and the Chinese themselves refused to teach it. At one time Gutzlaff invited three lame Chinese to live with him, hoping they would not leave him so soon, and so he tried to learn from them the language.

His greatest desire was to get in closer touch with China. At that time China was not opened to foreigners. So he accepted an invitation from the so called King of *Rhio*, an island to the south of Malacca, where many Chinese emigrants had settled. There he worked together with an English missionary named Tomlin. The Chinese themselves lived a nomadic life there, and the missionaries acquired this manner of life, moved from place to place, distributed tracts, and tried to converse with the Chinese in open squares or in their homes. Probably Gutzlaff here conceived the idea that the true missionary's life must be one of continuous travel.

The next year the two missionaries travelled to Siam. Gutzlaff stayed three years in Bangkok, 1828-1831, acquired besides the Chinese language also the Siamese language; and with the help of some Siamese men translated the Scriptures and composed Christian literature. But

during this work in Siam, Gutzlaff never forgot his original purpose. He visited the Chinese ships in the harbour of Bangkok. Besides the Christian tracts he always carried medicine with him in his travels. This gave him a better access to win many Chinese.

By means of the acquaintance of Chinese sailors he hoped to find a new path to China. He intended to visit the different seaports of China sailing on Chinese junks and carrying with him a big stock of tracts and medicines. But his Society at home considered this as impractical, therefore he became an independent missionary. He was able to do this, as he was married to a wealthy English lady. His wife died after a short time and Gutzlaff dedicated her whole fortune to the Lord's work.

A letter written by him to a friend in 1831, shows his zeal and love for his work. He wrote as follows: "All my thoughts are bestowed upon China, as I hope not of my own choice, but of the call of God. My love for the Chinese is inexpressible. I am burning for their salvation. I intercede for hundreds of millions which do not know the gospel before the throne of grace and commit them into the arms of our High Priest. The Lord will be able to prepare the way into that country."

The next few years we find him visiting different ports travelling in a Chinese junk as far as Tientsin. Being not allowed to live ashore he still had the opportunity to distribute tracts and preach the gospel. While journeying on the Chinese coast he made Macao his rest point. Here he met Rev. Morrison, with whom he became very closely bound up in friendship and fellowship, and helped him in the improvement of the Chinese translation of the Bible and in the publication of a Chinese monthly.

In 1835 he accepted a position as secretary in the British Consular Service (he was called Secretary for Chinese Affairs) and he held this position until his death. But his passionate desire was always the same: the evangelization of China. In 1838 he wrote the English work, "China Opened," in two volumes. The title was rather premature. It was an anticipation of coming things.

But at first very hard times came. All missionary work seemed to become impossible. For now the darkest chapter of the relationships between the Western Powers and China came, the Opium War. Gutzlaff as a British official had a special share in the peace negotiations after this war which led to the peace of Nanking, 1842. In this treaty England won the island of Hongkong, and besides Canton, four other sea ports (Amoy, Shanghai, Ningpo, Foochow) were opened. This opportunity was exploited by Gutzlaff in presenting a New Testament to each Chinese representative, asking them to read it carefully. We wonder what the Chinese high officials thought when they saw the

difference between the teachings of Jesus and the practice of the so called Christian Powers.

Afterwards Gutzlaff was for nearly a year the Governor of the island of Tschusan, which was occupied at that time by Britain. From 1843 his permanent residence was Hongkong. Though staying in the Government service he spent all his free time in mission work. Nearly every evening he preached the Gospel. On Sundays he often preached six times in Chinese, English, and even Japanese.

His characteristic method of missionary work was more and more distinctly marked. Very soon he had the opinion that the true missionary's life must be one of continuous travel. He thought very little of the missionaries who stayed in the seaports and could only have an influence over the persons next around them. In this manner, he thought that the evangelization of China would be too slow.

Moreover he felt thoroughly convinced that the European missionaries never would be well fitted for this service of evangelization. Their outside appearance would prove them as foreigners despite being dressed as a Chinese. And they never would be master of the Chinese language as a native. Therefore at that time Gutzlaff gave out the watch-word: "China can be evangelized only by the Chinese." A few theological trained missionaries were necessary to educate these Chinese evangelists in colleges and to superintend their work. But the real work of evangelization must be only done by the Chinese missionaries. These ought to go through all provinces everywhere preaching and distributing tracts. Where they would meet people with open hearts, perhaps they could stay for some time, but then they had to go on and the new Christians themselves were obliged to spread the Gospel. Some years later Gutzlaff asked the Lord for one thousand of these Chinese evangelists. This number must be enough, so he thought, to evangelize all China and the neighboring countries.

In glowing terms Gutzlaff started a propaganda for this work and asked for fellow-workers. The German missionary societies resolved to follow his request, only rather tardily and much too slowly for Gutzlaff, who now began the work in founding at Hongkong, in 1844, a "Christian Association for Propagating the Gospel." The members consisted only of Chinese and the management was controlled by converted Chinese. The main task should be to send out Chinese evangelists trained by Gutzlaff. Their aim should be to spread the Gospel everywhere and lead the converts to Gutzlaff to be baptized and trained for the Lord's work.

It was a great encouragement to him to see the number of the Chinese Association growing to 600 members. Forty evangelists were sent out, and on their return from itinerating, he insisted on their giving an account of their work among the people which they recorded in a

diary. The records in the diaries showed extension of longer trips and increase of converts.

Of course this kind of missionary work became very expensive, more than even the rich Gutzlaff could afford. So he appealed again and again to the home mission constituency with the watch-word: "China is opened; the time has come when we must act."

The answer was: Four German mission societies entered the Chinese mission, Basel, Barmen, the Moravian Brethren, and a Berlin Mission Association. At first Basel and Barmen in 1847. Each sent two missionaries to assist Gutzlaff, who distributed them to work in the three language areas of the province of Kwangtung. Mr. Zuhler, belonging to the Basel Mission, took charge of the Hoklo; Mr. Hamberg of the Basel Mission worked amongst the Hakka; and Messrs. Zenaler and Koster of the Barmen Mission amongst the Cantonese. The Moravians were directed by Gutzlaff to make their way through Tibet to the interior of China. But the Brethren did not succeed in crossing the Indian boundaries. They stayed at Teh, where they had good opportunity amongst the Tibetans. The Berlin Mission Society, their field being in South Africa, were not able to open a new field. Therefore a new association for the mission work in China was founded, Berlin being the central station. This Berlin Mission Association for China sent out their first missionary to Gutzlaff in 1849. Further, in 1850, the Foundling Home Association was founded by the influence of Gutzlaff with the aim to take care of a foundling home in Hongkong.

Gutzlaff's agitation for the China mission meant the beginning of a new period in the history of the German missions. This influence was based at first on his urgent reports, full of life, then increased by his presence in Germany during his furlough in 1850. This year meant the culminating point of the enthusiasm for the evangelization of China. Besides Germany, Gutzlaff also visited England, France, Switzerland, Norway, Denmark, Sweden and Russia.

If at this point Gutzlaff's biography came to its end, we might count him among the greatest and most successful of pioneer missionaries. We admire him as a linguistic genius. We admire his ardent love for the Lord's work and his unselfishness, and it is surprising that he was able to perform both duties, the mission work and his work as an official.

Sad to say, while at home on furlough he had a great setback. At the very time when Gutzlaff filled with enthusiasm the European mission constituency for his new effective method of mission work, his work in China seemed to break down.

Before he went on furlough Gutzlaff left his work in charge of the Basel missionary, Hamberg. He discovered that Gutzlaff was deceived in an almost incredible manner by the Chinese evangelists. In

the beginning Gutzlaff had had some good experiences with true and able evangelists. This encouraged him to send out more. In his eagerness to place men in the work he made the great mistake of sending them out before they were properly proved. Very soon these Chinese discovered how easily Gutzlaff could be deceived by reports written in glowing colors. They falsified their diaries, even brought men under fictitious names to Gutzlaff, pretending to have converted them in far away provinces. The evangelists could get in this way higher travelling expenses paid by Mr. Gutzlaff. The literature for distribution, which they received in great quantities, was destroyed and thrown into the sea. Instead of itinerating they went to villages in the vicinity of Hongkong, living there in a manner not fitting to Christians, writing up their reports and returning to Hongkong to draw their salaries.

These revelations meant the breakdown of the work and disappointed the German mission friends. The consequence was an extreme distrust of any report of a Chinese conversion amongst the Germans, because now it was proved, that the majority of the so-called evangelists were nothing but crooks and swindlers.

Gutzlaff did not long survive this breakdown. Soon after his return to Hongkong in 1851 he died of a broken heart. And yet in these days of trials he did not lose faith. It is reported that his last words were "Victory! victory!"

Now we can see more distinctly the lasting results of Gutzlaff's work. He had not only called forth new ideas and new energy in the German mission constituency for the evangelization of China's millions, he had also impressed for a long time a special type on that part of the German mission in South China which now belongs to the Berlin Mission. The methods of the missionary, August Hanspach were based on the ideas of Gutzlaff.

But before I pass on to Hanspach I have to mention what happened after the death of Gutzlaff. What should be the future of the Chinese Association in Hongkong of which only a few members were left! At that time five German missionaries were in South China, the four Basel and Barmen missionaries mentioned above and a newly arrived missionary from the Berlin Mission Association for China, named Neumann. The Basel and Barmen missionaries severed their connections with Gutzlaff's work and advised Neumann to do the same. But Neumann would remain true to Gutzlaff. He believed in a change for the better in the Chinese Association. From forty evangelists he removed thirty-three unfaithful members, but with the seven left he tried to keep up the widespread mission work. It was very hard work, and Neumann was physically not the strong man to carry it out. After four years his health broke down and he had to go home. The Lord chose him to continue the work of Gutzlaff and hand it over to his

successor who became the true real founder of the work of the Berlin Mission in South China. This was:

#### AUGUST HANSPACH

He was born as the son of an owner of a large estate in Silesia. He studied theology. When he received a call to go as a missionary to China, he held a post as deacon of the Trinity Church at Berlin, the famous church of Schleiermacher. In 1854 he went with his friend, the physician Dr. Gocking and two sisters to Hongkong. Even the combination of this party had its significance. Medical mission and women's work should have a part from the very beginning.

The sisters began with the foundling home work at Hongkong, while the physician took up his domicile on the mainland opposite to Hongkong. But Hanspach did not choose any permanent dwelling place. He began to live the life which Gutzlaff had preached but not carried out himself. He led a life of continuous travelling. As soon as the treaty of Tientsin was signed in 1858, he itinerated in the interior. From that time he was really always on the move, and his wandering lasted more than eleven years. It is difficult for us to form an idea of this kind of gypsy life. We admire the spiritual energy as well as the physical strength which enabled him to work in a field so large as the whole Berlin Mission field in South China to-day. His fields of activity were chiefly the districts Sinon, Tungkun, Kweichau, Fayen, and as far as Nancheung on the North River. The rapidity and extent of his travels became proverbial among the missionaries and friends of missions in China. People said his travelling reminded them of the old fairy-tale of the seven league boots. Once Dr. Legge said of him: "He always makes me think of Elijah for often it seems as if a whirlwind seizes him and carries him away."

Only a man as fond of travelling as he was could bear this kind of life. I think it is not necessary to say that at that time travelling in China was much more difficult than now and the danger of robbers was certainly not less than now. It was the time of the Taiping Rebellion. Many stories were circulated of these first travels. Often Hanspach was in danger of his life; more than once he was severely wounded. But it would take too long to give all the details. Often he was away in the interior of the province for a very long time, and so once it happened that for many weeks he by mistake considered the Sunday as Saturday and so on Monday celebrated his Sunday. Being perfectly independent he never made definite plans for his travels. If it seemed necessary to him anywhere to stay for a longer time, he stayed. Once he found in the Fayen district at two different places a number of men who wished to be baptized. So he stayed there for three weeks wandering day by day hither and thither until he had baptized thirty persons in

all, a large number at that time. Tens of years after "Hanspach Christians" came to our meetings.

One experience shows especially that he was quite successful in his travels. A Chinese came from Nancheung on the North River to see him at Canton and told him that there were fourteen persons longing to be baptized. Four years before he had visited that place and this was the result. Later on Hanspach could see many times such good results of his restless travelling. In 1870 he went home leaving nearly 500 baptized Christians on this widespread territory, the beginning of the whole mission work there.

Being the first foreigner and such a fearless traveller he made a great impression amongst the Chinese and his name is still known in some of the places which he passed in his travels more than fifty years ago. But his influence could not have been so lasting, if he had restricted himself only to evangelization. Permanent results came mostly from his school-work of a particular kind.

At the first he was not or only very seldom able to found Christian schools in a narrower sense because he naturally could not obtain Christian teachers. But he knew in eminent manner how to induce heathen teachers to teach according to Christian books. I do not think that we now do right in imitating this method of Hanspach, but in those days there was no other way for wide districts to acquaint the school children with the Christian Doctrine, and really in many places such schools proved a blessed influence.

The scheme of Hanspach was founded on the hope that he could find one or two teachers in each market disposed to teach Christian books in the place of or at least by the side of the Confucian textbooks. There was a Christian 三字經 "Sam z Kin"="Three Character Book" containing the Christian catechism and a 四字經 "Si z Kin"="Four Character Book" containing Scripture history. In order to induce the teachers to do it Hanspach used doubtless rather secular means. For he promised to give one dollar to the teacher for every child who knew after one year these Christian books by heart. Of course these teachers were only able to make the children learn the books very mechanically. But at least there was given a point of contact and Hanspach himself came always to examine the pupils and to further their knowledge. To this purpose he used Scripture scrolls, and not only the children, even the parents came to listen to him. Many times they wished to hear more details and asked that besides the schools, street chapels also should be founded. Many of the teachers were touched by the Bible stories. First they taught the people because they received money, later on they understood and became interested. In many schools the red papers with the name or words of Confucius were taken down and replaced by Scripture verses. Of course the opposition of the Chinese old scholars

was active. In Weichau, for instance, the teachers were driven away and the school destroyed. But generally Hanspach succeeded in overcoming all hindrances.

Defective as this method in many particulars may have been nevertheless we are surprised to find what splendid results were achieved by Hanspach. In this way he prepared the way for the preaching of the gospel and later on the opening of street chapels. Finally 140 schools with about 1700 pupils were the result. As a rule he never paid for more than twelve pupils at one school.

He overcame many unexpected hindrances. For instance in the Fyen district he found many children so poor that they could not go to school. Therefore he organized an industrial school, buying ten weaving-looms in order to weave silk trimmings. In this manner he was able to employ twenty or thirty children, alternating work and study during the day so that they earned their rice.

In his last years Hanspach tried to improve the teaching. He called together as many teachers as possible once a year during the vacation. For instance in 1866 he assembled a conference of four or five hundred teachers and students. But because conferences never replace the real Christian education he conceived the idea of a normal school. This he could not carry out until missionary *Hubrig* arrived on the field. Hubrig like Neumann was trained in the college of our Berlin Mission Society.

The first trial to establish the normal school or the seminary at Tamshui in Weichow was unsuccessful. There was a serious persecution there, both missionaries Hanspach and Hubrig barely escaping with their lives. Thereupon the seminary was founded in Canton city where it is still in existence, after 57 years, at Ha Fong Tsun.

With the founding of this school the time of the continuous, indefatigable travelling came to its end. Hanspach himself laid the foundation of another kind of work, more quiet, more bound on a permanent residence, although in his last years he yet made long journeys.

In 1870 after sixteen years of work Hanspach was compelled to return home, especially because the health of his wife was shattered. He had married in 1865 and latterly Mrs. Hanspach had accompanied him on the most of his long travels.

Hanspach was the pioneer-missionary on our mission field in South China. With his going home the early history of our mission comes to its end. I will draw with a few strokes the lines of connection with the present.

Hanspach had opened the way. But I am sorry to say that available forces did not come fast enough to take up his work. Disease and death weakened the ranks of workers too, and twelve years later in 1882 we find again Hubrig as the only worker, and he was tied down to his work in the seminary at Canton. For some time no missionary was

there to take up the travelling work in the same untiring and self-sacrificing way as Hanspach. Setting aside this lack of missionaries, the hostility of the inhabitants hindered the establishing of mission stations in the country, now urgently necessary. Chinese evangelists had to take care of the numerous little congregations founded by Hanspach with nobody to supervise and guide them.

The weakness of the Berlin Mission Association for China was another reason for this stagnation. Therefore for several years the Barmen Mission took over the responsibility of the work, not without some friction, until in 1882 our Berlin Mission Society entered officially on the Mission work in China.

Among the first missionaries the Berlin Mission sent out to support Hubrig was Kollecker. The work grew now steadily, but slowly. Not until 1886 did attempts to establish the first mission station outside Canton succeed. This was Fumai in Kwaishin district. Not until 1891 did the first European missionary take up his domicile in the North River District. This latter was Leuschner who became the pioneer of the North River. He seems to have had the greatest congeniality with Hanspach. He founded three stations in this region: Siu yin, Tschichin, and Shiu-chow.

The number of the Christians increased rather slowly. Not until 1899 did the number exceed 1000. Thereafter years followed in which more than 1000 were baptized in one year. But we know that this sudden over growth had its dangers.

Intentionally I confine my paper to the two first pioneers—Gutzlaff and Hanspach. Two missionaries I mention last, Superintendent Kollecker who returned home last year and Superintendent Leuschner who died in 1922, stand too near to us. Many of you know both personally. In describing the history of our Mission here in South China until the time of these men, who gave the characteristic features to our work during the past forty years, I think I have solved my task.

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## Truth, Freedom, Love.

### A Report of the Annual Meeting of the N. C. C.

R. J. McMULLEN.

**T**HE Third Annual Meeting of the National Christian Council of China met in the Union Church, Shanghai, May 13-21. Forty-nine Chinese and thirty-seven missionaries were present. They came from Szechuen and Kiangsu, from Moukden and Canton, representing nearly all the provinces of the Republic. They brought with them reports of the condition of the country and of the church in the various sections of the country.

Opium is being sold openly in most parts of the country and its planting is compulsory in many districts. Aside from offering a temptation to church members to sell or use opium, in some districts these communicants are not resisting the order to plant the poppy. In some congregations no one is criticized for being allied with the opium evil. In but few places had the church really taken a strong stand against the sale and use of the drug.

The anti-Christian movement had become very serious in some places. It was largely a student movement and in some places was anti-foreign. Its influence was growing and an atmosphere was being created which was affecting many outside the student bodies. In some places it seemed prompted by blind prejudice; in more by a frankly atheistic conception of the universe; in most, by misunderstanding of the Christian message and the motive of church work in China. The results of the movement had seriously affected Christian work in many centres and was becoming increasingly active. It was asking pointed questions regarding the history, principles, and attitudes of Christians. These required serious consideration.

The growth of national consciousness in the church as well as the nation brought its problems of race and international relationships into the church. The relation of Chinese and foreign church workers was not made easier thereby. Recognition of the value of Chinese culture and literature was demanded and its being replaced by Western civilization was strongly resented.

The spiritual life of the church was at low tide. Some reported that half the church members gambled. Bible study and family worship were largely neglected. One Chinese pastor declared that "very few preachers show any sign of real spiritual life." Although some reported the holding of evangelistic campaigns, far too little seems to have been done in this work. The number of those offering for the ministry has fallen off in a most alarming way in spite of large increases in the enrolments of Christian schools and colleges.

These are some of the conditions as reported to the Council. They made this meeting of the body one of the most important that it has ever held. Much depended upon the way the Council faced the situation. All seemed humbled and in a spirit of prayer sought to know the Will of the Master. Thus a deep devotional spirit pervaded the entire meeting. Frequently all other business was stopped as together the members presented themselves at the throne of grace. Doubtless, it was out of this waiting upon God that there came the three dominant characteristics of the gathering.

The first of these is TRUTH. There was no attempt to evade or belittle. All seemed determined fearlessly to face the facts. They asked themselves such questions as: What is the church's task regard-

ing the fight against opium and how shall she accomplish it? Has the Christian church and school "neglected Chinese culture and endeavoured to replace it with Western civilization"? Has the church "failed to realize the teachings of Christ in the different spheres of life, the international sphere, the sphere of industry and the sphere of practical life"? Why has the church "been unable to establish itself in the mind of outsiders as the representative of a spiritual religion"? Is it true that there is not so much a lack of Chinese wishing to give themselves to Christian service as there is of a real opportunity for such people to develop? Has the church proved that Christianity can overcome race prejudice? Have Christians shown that love is all powerful? Is the Council worth while? Is it making a wise use of its staff and of its funds? Has it really helped the individual Christian worker to do his task better?

The asking of these questions called for a real self-examination. To all was it evident that in this crisis, there must be a thorough seeking for truth wherever found, a closer fellowship with Him who is the Way, the Truth, and the Life; a prayerful study of God's Word that we might really understand Christianity and through His power reveal it unto others.

The method by which this truth could be best presented to others was earnestly discussed. As stated in the letter to the church sent out by the council, "this truth will be passed by contagion from one to another as it transforms our own lives. This is the chief method of evangelism." The need of a Chinese Christian literature was greatly felt. Many both inside and outside of the church are asking us for such books and are disappointed at what they find. This problem of how to supply this need was a very difficult one. The production of literature often seems inseparably connected with questions of doctrine with which the Council, by its constitution, is forbidden to deal. It was felt that the Council must promote the production of literature and be true to the spirit as well as the words of its constitution. In all the discussion of this question as well as the others that came before the council, the addresses made and the actions taken were in harmony with this principle, misleading accounts in the daily press to the contrary notwithstanding. All felt that we must be true to the Council's terms of reference and yet the presentation of truth by life, by preaching and by literature should be vigorously pushed that all might know Him who is the source of all truth.

A second characteristic of the meeting was FREEDOM. Every member seemed to feel that any contribution he had to make to any discussion was welcomed. This was doubtless due to the belief that the members were free from suspicions of each others' motives. There was freedom from domination by any individual or group. Thus there

was a very unusual spontaneity characterizing the discussions. Short speeches followed in rapid succession, and there were always others wishing to speak when the time for discussion had passed. Practically all shared in the discussions and thus all angles of thought were presented. There was manifest a real unity, one that comes, as one expressed it, "not from compromise but from comprehension." "They shall know the truth and the truth shall make them free."

Perhaps the dominant note of the council's meeting was *love*. From beginning to end this was brought forward as the proof of our discipleship, the solution of our problems, and the key which will unlock the door of opportunity before the church. A faithful attempt was made to answer the questions presented above by the application of this principle. "Speak the truth in love" seemed to be the one desire of the council. For example, the elements of the anti-Christian Movement when met in this spirit would cause the following reactions:—

ELEMENT OF MOVEMENT.	REACTION IN CHURCH.
Blind prejudice.	Ignore it.
Misconception of Christianity.	Remove patiently.
Adventitious connections of Church.	Reconsider.
Unchristian elements in Church.	Rectify.
Fundamental differences.	Meet with courage and understanding.

The problem of producing literature was met in this spirit and a Committee was appointed to promote this important work without making the Council responsible for the literature produced. A plan by which it is hoped this can be done was approved and it will be tried out during the coming year.

There was an insistent demand that this principle be applied to the solution of all the many problems presented to the Council so that the "fuller expression of love in the church will make it stand forth before this nation as the witness to the religion which began when God so loved the world that He gave His only begotten Son." This will demand a great forward movement of the church and the Council calls upon the church to advance. It enumerates some of the characteristics of such a movement:

\*1. The blameless life of the individual, the maintenance of Church life and fellowship and the exhibition of personal relationships within the Church which explain to all the meaning of Christ's way of life.

2. Continued proclamation of the Gospel without patronage or compulsion and particularly by each individual in his own sphere so that Christ may be represented with compelling power as the Saviour both of individuals and of the nation.

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\* These ten points copied from tentative draft of letter are subject to change by drafting committee.

3. Retreats wherein an intimate fellowship is developed in the study of the Bible, in prayer and in facing the deeper issues of our life and work.

4. The improvement of our religious education in school and church that it may meet the actual need of the student and enable him clearly to grasp the meaning of Christianity.

5. A large output of literature spontaneously produced under no compulsion but that of the Spirit to meet the many new questions arising today and to stimulate creative thinking in the church.

6. Patient and loving co-operation between missionary and Chinese in seeking a solution of the intricate problems of this transition stage in the Church's life.

7. A thorough and sympathetic study of Chinese culture and literature and a greater use thereof in teaching and preaching.

8. A careful study of the international situation in the Far East and a determined attempt to apply the principles of Christ in this field.

9. A united and vigorous crusade against the social evils which bring people into bondage and particularly against opium and militarism.

10. A new attempt to work out the meaning of Christian love in the home, in the factory, in business, in every sphere of life all of which must be claimed as fit fields for the actual expression of the principles of our religion.

This is a formidable program and only a belief in the all-conquering power of love will give us courage to undertake it. It is fitting that we close this report with the last words of the meeting, "Love may have opened the door, love exercised again, and again, and again, and the failure to love may close the door the very moment that the opportunity seems brightest. And so as we close may our prayer be that right home to each of us, in very practical and simple ways there may be given afresh the call to the kind of living in which the glory of the love of God in Jesus Christ may shine forth."

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## In Remembrance

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### Flora May Carncross

**M**ISS Carncross was born at Glidden, Iowa, U.S.A., March 21, 1878. She graduated from the State Normal School, at Oshkosh, and after some years of teaching she entered the Chicago Training School, and was graduated, in preparation for foreign mission work, to which she had heard the divine call, going to China in 1908 under the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Her missionary career began at Chinkiang in 1908. After a short period for language study she succeeded to the principalship of the Chinkiang Girls' High School, which position she held until furlough in 1914.

With two years of work she received the A.B. degree from the University of Wisconsin, and returned to China in 1916. After another year of language study she became principal of the Hwei Wen Girls' High School, serving here until furlough in 1922. Returning again after a brief year, she became an instructor in English at Ginling College.

With reference to her life among us, she was a good student, a good teacher, a good administrator, a good comrade, a good neighbour; of firm faith, expansive hope, humble trust, and generous love. Most unselfish and generous, she lived a truly efficient life,—efficient in herself, and in bringing out the best things in her associates. By her personality and her service she has made a worthy contribution to the records of missionary service. She finished her earthly career early on the morning of April 2nd, and entered the larger fellowship of all the saints who from their labor rest. We have a treasured memory, and the results of her work will long abide.

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## Our Book Table

### EDUCATIONAL REVIEW AND BULLETINS.

Every missionary in China ought to read "The Educational Review," a quarterly published by The China Christian Educational Association. The April number is particularly rich in articles of immediate value, for example:—"Private Schools In China" by Paul Monroe, "The Anti-Christian Education Movement" by Sanford Chen, "The Religious Policy at Yenching University" by J. L. Stuart.

The following bulletins are also of unique value:—

"A Statement of Educational Principles."

"The Place of Private Schools in a National System of Education" by Dr. Wallace.

"Christian Education in Japan" by Drs. Armstrong and Bates.

"Statistical Report of Christian Colleges and Universities in China."

This notice must not go without mention of the extremely valuable review in Chinese, "The China Christian Educational Quarterly."

The Educational Association is also publishing a valuable series of teachers' bulletins.

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### A COMPARATIVE STUDY OF LIFE IDEALS. By YU LAN FUNG. *The Commercial Press, Shanghai.*

In the present volume of fifteen chapters, the author renders the valuable service of bringing together typical Oriental and Western systems of philosophy. These he compares in the hope of showing that wherever men *think* they confront the same problems, and having the same human nature, they bring to these problems the same general equipment and use the same methods in seeking solutions. There are abundant quotations in support of these points. The plan of the book is well thought out, and therefore simple. Philosophies of life that idealize nature are grouped in three classes—romanticism (return to nature); idealism (retreat from time and space to the realm of the ideal); nihilism (retreat further, from all that is thinkable to the unthinkable, i.e., to nothing). Of the first Chang-tse is the example; of the second, Plato; of the third, Schopenhauer—discussed in Part I.

But there are other types, those namely that idealize art, i.e., human contrivance for improving upon nature. Here again there are three conceptions of the Ideal: hedonism (immediate pleasure); utilitarianism (safety and comfort for life as a whole); progressivism (struggle toward a condition of the most good with the least sacrifice). Of the first, Yang Chu is the example; of the second, Mo-tse; of the third, Descartes, Bacon, Fichte. (Part II.)

In Part III, the author brings together those types of philosophy which undertake, in one way or another, to bring together in a sort of synthesis the opposing systems of Parts I and II. Here belong Confucius, Aristotle and the neo-Confucianists (Wang-Yang-Ming) and Hegel.

The book is an admirable manual, and is particularly well adapted for use in colleges as an introduction to a full course in ethics.

E. M. P.

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EXPERIENCE AND NATURE. By JOHN DEWEY. *The Open Court Publishing Co., Chicago. G\$3.00.*

I wish Dr. Dewey had developed a better style. Many of his admirers agree that aside from the profundity of his thought his books make difficult reading. But even so if one wants the best philosophy in America to-day one must read whatever John Dewey puts between the covers of a book. In this latest work he has equalled the best of his former writing.

"Experience includes dreams, insanity, illness, death, labor, war, confusion, ambiguity, lies and error; it includes transcendental systems as well as empirical ones; magic and superstition as well as science. It includes the bent which keeps one from learning from experience as well as that skill which fastens upon its faint hints"—and so he moves forward in his first chapter on Philosophic Method.

In his chapter, "Existence" he says, "To call existence arbitrary or by any moral name, whether disparaging or honorific, is to patronize nature. To assume an attitude of condescension toward existence is, perhaps, a natural human compensation for the straits of life. But it is an ultimate source of the covert, uncandid and cheap in philosophy."

No one should fail to study such chapters as "Nature, Means and Knowledge" and "Nature and Communication."

This book comprises the first series of lectures to be given upon the Paul Carus Foundation.

J. M. Y.

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THE TEACHING OF GENERAL SCIENCE. By W. L. EIKENBERRY. 169 pp. *University of Chicago Press, 1922. Gold price \$2.10. For sale by Edward Evans and Sons, Ltd., Shanghai and Tientsin.*

This is not a manual of classroom methods but an attempt to interpret the general science movement which is characterized by the author as "the most extensive experiment in science teaching now in progress." A brief historical sketch of science teaching is followed by a very helpful discussion of the objectives in teaching general science and this, in turn, by stimulating chapters on the method, the content, and the organization of the general science course. The closing chapter deals in an optimistic spirit with the problem of the general science teacher.

A selected bibliography is appended to each chapter and an excellent bibliography of the periodical literature of general science follows the closing chapter.

This book should make a very definite contribution to the development of the science of science-teaching and could with profit be placed in the hands of every English-reading teacher of science in the middle schools of China.

E. V. JONES.

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LIBERAL CHRISTIANITY AND RELIGIOUS EDUCATION. By ADELAIDE T. CASE. *The Macmillan Co., N. Y. G\$2.00.*

This book ought to make exciting reading for every missionary in China, as well as for every minister and paid worker at home. Dr. Case's investigations show that while some of our aims are pretty high we are actually not reaching the mark, so far as our text-books are concerned.

Even the books of the most liberal publishers often fail to give real training on the great social matters like race or industry or war. And her investigations further show that many of the students in colleges and in our liberal theological schools are living in the Dark Ages when it comes to such a statement as the following: "In order to protect the future of the race the law must demand a higher standard of sex morality from women than from men." Or such a statement as this: "When war is declared the churches should be at least as ready as other community forces to rally to the support of the government."

J. M. Y.

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EDUCATION AND LIFE. *Addresses delivered at the National Conference on Education and Citizenship, Toronto, Canada, 1923. Toronto, The Oxford University Press.*

This book is of more than ordinary interest and value to missionaries in China. Canada is a land of two races and two cultures, British and French. She is striving to achieve national unity, not through the dominance of one culture over the other, but through the discovery of a higher synthesis which includes the best elements of both. Her national education must aim at securing such a synthesis in each individual citizen. China to-day faces a similar task on a vaster scale. Her future is assured only as she is able to retain the abiding foundations of one ancient culture, to add to it those great elements of another world culture which will initiate her into the fellowship of mankind, and to weave these two into a new culture congenial to China's heritage and yet universal in its sympathy.

What is the basis for such a synthesis? Those who prepared the program of this conference were convinced that it is to be found mainly in humanism, as it is conceived in the lofty phrase of the Roman playwright, "I am a man, and nothing human is foreign to me." Speakers and subjects were chosen with this one dominating purpose. The result was a conference of unusual value and of a remarkable unity of ideal and thought.

The addresses are of a very high quality, by such men as Sir Michael Sadler, Sir Henry Newbolt and Sir Baden Powell, as well as by less well-known but equally able thinkers from France and Canada. Their theme, treated with rich diversity, was one: the development of character as the end of education; the supreme value of personality in the development of character; and the central place in this process of literature as the "storing up of experience of life itself, [containing] the power of great personalities."

In a land such as China, where this conception has in the past determined the content and method of an education which has been, in many

respects, the most successful in the history of mankind, it is well that we, who perforce are taking part in various ways in the introduction of the culture of the west, should give due place to the humanistic values and humanistic methods in education. It is here that the Christian school and the Christian way of life can make their most distinctive contribution; and it is precisely here that most ready response will come from the authentic leaders of Chinese thought and education.

The book can be most heartily commended as both stimulating and interesting.

E. W. WALLACE.

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"THE WORLD UNBALANCED." By GUSTAVE LE BON. *Longmans, Green and Co., New York.* \$3.50 Gold.

This book deals with current world problems under the following main headings: The Political Chaos, The Social Chaos, The Financial Disturbance and the Sources of Wealth, The World's Economic Chaos, The New Collective Powers, How to Reform the Mentality of a People, and lastly, Alliances and Wars.

The author is a well-known French economist and psychologist. Among the interesting positions which he upholds are the following: (1) "The unification which brings a race from barbarity to civilization is accomplished by the acceptance of a common ideal." (2) "An individual's or a people's fortune depends largely upon the rapidity of the circulation of the capital possessed." (3) The world is ruled by economic forces, e.g., the nations which possess and produce the most coal will be the greatest nations. (4) Prestige and might are necessary to the prosperity of a nation. (5) "The choice of a system of education is much more important for a nation than the choice of a government." (6) "A nation's civilization depends upon its elite." (7) "Only the army can furnish the necessary moral instruction." (8) Today, tomorrow and always the only moral law which will obtain in the relations between nations will be that of might. (9) England has replaced Germany as a world menace. (10) A great war between the white and yellow races is inevitable and imminent. (11) France must occupy the Rhine cities.

The writer is extremely pro-French and anti-British, he is inordinately and ludicrously vain, and he is rather careless as to the truth or falsehood of not a few of his statements. In respect to this last criticism he, for example, informs his readers that, in American schools, books are almost eliminated, having been replaced by the experimental study of phenomena; he states that Japan has annexed the province of Shantung.

H. L. K.

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MANCHURIA—A SURVEY. By ADACHE KINNOSUKE. *Robert M. McBride, New York.* G\$5.00.

No one can understand the modern problems of politics, commerce and international relations in China if not acquainted with Manchuria. This book is, therefore, very timely. We have here a comprehensive, first-hand, critical survey of the whole vast northern empire. Manchuria contains huge natural resources, for the most part undeveloped. It is, therefore, a land of great economic significance to China, Japan, Russia and America at least, not to mention other European powers.

The book is exceedingly well written. The author has an unusually fine English style and it is most interesting at such a time to look at Manchuria through Japanese eyes. It contains much exceedingly valuable history with which many missionaries, I dare say, are not familiar.

I do not like his slurs at China and at Chinese diplomacy, which is probably not more slimy than Japanese or European diplomacy. Since the Great War with its propaganda and secret treaties diplomacy is not very highly regarded, though we are hoping for a better day.

The book is fully documented and is illustrated with seven maps and numerous photographs.

J. M. Y.

WESTERN CIVILIZATION AND THE FAR EAST. By STEPHEN KING-HALL. *Methuen and Co., London. Three Maps. 18/- net.*

In this massive book of 385 pages we have a veritable library of information on the events which have happened and the developments which have taken place in the Far East during recent years. The author seeks to give his readers a concise and impartial statement of the historical foundation of the present political problems of the Far East!

The later chapters of the book he regards as his most important contribution. They deal with "Japanese Policy in China Since 1911," "Japanese Policy in North Asia," "The Stabilization of China," "Socialism and Labour in Japan," "Modern Japan," "Modern China," etc.

There are twelve valuable appendices and also useful Bibliographical and Chronological Tables. He has a useful chapter on Shintoism but does not give his readers similar help on Chinese religions. Though the influence of the Christian movement is not given its rightful place in the moulding of the new China and Japan yet whenever the author makes reference to the work of missions it is with appreciation. Mr. Stephen King-Hall's book would make a valuable addition to the library of all students interested in modern movements in the Far East.

E. B.

FIFTY YEARS IN CHINA. *The Story of the Baptist Mission in Shantung, Shansi and Shensi. 1875-1925.* By E. W. BURT, M.A. *The Carcy Press, 19 Furnival Street-London E. C. 4. Price 2/- net.*

Part I is a short account of the early invasion of China by Christianity. Part II is devoted to the founding and work of the B. M. S. mission in Shantung. Part III relates to the work in Shansi. Part IV to Shensi and Part V to Literary and Translation Work. The book ends with a list of B. M. S. missionaries.

The book is an interesting contribution to the history of mission work in China. The work of the B. M. S. has been fortunate in the notable and able members of its missions. Its history has been remarkable for the success attained, for its list of martyrs and for the difficulties against which it has struggled. One cannot read the book without a sense of pride and gratitude for those heroic souls who have not counted their souls dear to themselves but have given their lives in service for others.

R. C. B.

*BITS OF CHINA.* By CHRISTINE I. TINLING. *World's Woman's Christian Temperance Union Organizer.* Messrs. Revell & Co. \$1.50 Gold.

Miss Tinling has many friends in China who will give a warm welcome to these pen pictures of some of her travels, her work and the impressions received during her three years' visit to China. "Bits of China" she calls them and only a true artist and connoisseur could have gathered for us so choice a selection both as to colour and design.

Miss Tinling's book will, we are assured, bring her an increase in the circle of her friends. It will also be a stimulus to many to co-operate in the special work to which Miss Tinling has given herself, viz., Scientific Temperance Instruction in schools and colleges.

There are a number of excellent reproductions of photographs taken by the author. "Bits of China" would be a most acceptable present to give a friend.

E. B.

*THE UNITED STATES AND THE PHILIPPINES.* By D. R. WILLIAMS. Published by Messrs. Doubleday, Page and Company, Garden City, N. Y. Octavo—335 pages. Gold \$3.00.

The author of this book was secretary to the Taft Commission to the Philippines in 1900, and since that time manifestly has kept in very close touch with the problems of the islands. The book apparently was written for American readers before the presidential election of 1924, and gives in a clear and convincing way the convictions and attitude of the Republican leaders. We believe the author answers the question: "Can the Filipinos govern and protect themselves?" as the large majority of Americans residing in the Far East would answer it, namely, "No, not now or in the lifetime of the present generation of Filipinos, at least."

The book most admirably illustrates the folly of Americans regarding the problem of the Philippines as a party-politics question merely and not as a non-partisan and international one, to be solved in the light of facts and not of non-constructive sentiment and cheap "patriotism."

The details of the three maps have been so reduced that their value has been very largely destroyed.

A. J. B.

*INTERNATIONAL CHRISTIAN MOVEMENTS.* By CHARLES S. MCFARLAND. Fleming H. Revell Co., 223 pages.

Dr. Nitobe, Under Secretary General of the League of Nations in a recent address delivered in Shanghai, described the rapid growth in the world of international bodies, movements and conferences. Before the war there were 600 international Associations. The number was greatly decreased during the war so that there are now 320 but the number is rapidly increasing again. These associations range all the way from an international association of dancing masters to bodies composed of specialists in international law.

Dr. McFarland's volume is a handbook of information dealing with the origins, aims and achievements of a large number and considerable variety of international Christian movements. Few, probably no, missionaries in China would fail to find in it reference to one or more movements to which they are somewhat related. Few, too, we fancy, would

care to read the entire book for it is more a handbook of facts than a story designed to pique interest which does not already exist.

Impressions gained from looking over this book will vary. Some will be impressed by the cosmopolitan ramifications of present-day Christianity. Others will have their imagination stirred by the thought of the latent potentiality residing in the wide-spread and complicated organizations of the modern Christian church. A few will wonder: to what purpose these ramified combinations of organized Christianity? What were they doing before and during 1914-18? How effectively are they tackling the forces which already threaten the world with another holocaust of war? May God help them to foster international brotherhood and co-operation not only in the field of ecclesiastical relations but in all the multiplying contacts of peoples with peoples—cultural, economic, political and otherwise!

The book was published in March 1924 and so contains an up-to-date record of movements and events relevant to its important field.

E. E. B.

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"THE RELIGION OF THE SOCIAL PASSION." By CHARLES HENRY DICKENSON. *Christian Century Press, Chicago. \$2 gold, 248 pages.*

If you can afford to buy and read only one book this year then this is the book to choose. Such leading liberal thinkers as Charles A. Elwood, E. A. Ross, and Charles C. Morrison testify that this is the most inspired statement of the modern religious position that has yet been formulated. Professor Ross puts his estimate of the book into the words "Here if anywhere is medicine for our sick time."

"The Religion of the Social Passion" centers in human life. "Its task is to serve the vigor, the joy, the accomplishment of human life. All thought, all ethical principles, all spiritual aspirations, are for this self-achieving human life. . . The only sacredness to us of any commandment or custom, of church, state, family or whatever is the furtherance of the human."

Jesus is shown to be the supreme humanist. "According to His gospel, only as directed to the redemption of the poor, the neglected, the miserable, is any comfort, pleasure, character, spirituality permissible, or any advantage of birth, opportunity or ability. Ministry to the last and least is the primary and inclusive purpose of all government, all commerce, all industry, all social relations. . . The world in its affairs must believe in Jesus or perish. Jesus' preference for the last and least must revolutionize our social order. Many palaces must be demolished or socialized that hovels may be reconstructed into homes. Upon every destructive wastefulness, separative self-indulgence, pomp of pride, must be passed the same condemnation as upon the more obviously brutal irruptions of the inhuman."

For all except those who are satisfied with their present understanding and expression of religion this book will mark an epoch of new and expectant thinking. Some will not care for Dr. Dickenson's revolutionary findings for if his conception of religion is true then theirs can only be false.

Those countless men and women for whom the orthodox notions of God, immortality, worship, and human living are losing their reality will thrill to catch a gleam within the covers of this book which gives promise of leading them back to solid ground.

H. L. K.

"WITH MERCY AND WITH JUDGMENT." By ALEX. WHYTE, D.D. *Hodder and Stoughton. London. 7/6d.*

There is scarcely anything left for a late reviewer to say about the excellencies of a book which is universally regarded as being graphically representative of the great preacher at his very best. The fact is there is hardly a sentence, certainly not a page, in all these wonderful and perfectly unique sermons from which much "refined gold" may not be extracted by the spiritually-minded reader. Here is theological preaching of the highest order. Here is an overflowing well filled from the Upper Springs. As has been well said elsewhere: "The range of these sermons is wide, the variety is refreshing, the genius is glorious, the experimental divinity is that of an expert, while the unadulterated evangelicalism is deep and rich and heart-compelling." And with this opinion of the contents of a noble memorial book we unreservedly agree.

J. W. W.

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THE INNER LIFE, ESSAYS IN LIBERAL EVANGELICALISM, SECOND SERIES. By MEMBERS OF THE CHURCH OF ENGLAND. *Hodder and Stoughton, Ltd., six shillings, 5x8 in., 300 pages.*

Here are 14 essays covering a wide range. All show living evangelicalism untrammelled by fetters not imposed by Christ. Deeply devout. The Christian faith becomes more firmly rooted, and more fruitful in life, as we clear the ground of what does not rightfully belong there. The writers move familiarly and confidently in the realms of history, philosophy, modern science, comparative religions, as well as in theology. It is not High Church, and never can go "back to Rome," but the future of the Church of England as a vital evangelical force is along the line marked out here. Several of the chapters singly are worth the price of the book, which is of profound interest to all who wish to understand the Christianity necessary for this age.

EDWARD JAMES.

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FAITH'S TITLE DEEDS. By D. M. MCINTYRE, D.D. *Morgan and Scott, Ltd., London. Price 5/- net.*

This new book by Dr. McIntyre, Principal of the Bible Training Institute, is specially welcome at a time when there is so much vagueness and unsettlement with regard to the essential doctrines of Christianity. Starting with the indissoluble trinity of Faith, Reason and Conduct, Dr. McIntyre shows that the supreme need of the hour is the strengthening of belief in God and things spiritual. After three chapters dealing with the conception of God as Spirit, Light and Love, we have all phases of the Protestant Evangelical position stated in an illuminating and constructive manner. Special interest will be taken in the chapters on Miracle, the path of the Time-Spirit, Creation, and the Scriptures.

To show how wisely the author meets the need of the modern mind we refer specially to two chapters. With regard to the account of creation (chapter IX) he says: "The language is archaic, the ideas are pictorial; we must not read it as if it were a page torn out of some manual of modern history." In chapter XIV, on "The Coming of the Word," we read that "The chapters which open the great drama of redemption are true. They recount things which actually happened, but the history is written in symbol. Nor is this a mode of historical narration which is strange to Scripture."

Further on with regard to the New Testament we find assurance, rather than alarm, in the fact that in a comparison of the many manuscripts of the New Testament we find at least 150,000 variations.

G. M.

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THE DYNAMIC OF SERVICE. *Fourth Edition.* By PAGET WILKES. *Japan Evangelistic Band.* 1 Gower Street, London. W. C. 1. 3/- Post Free.

The theological standpoint of this writer is uncompromising "Fundamentalism." He has no use for the Higher Criticism or the New Theology. His lyre is strung with the three Rs, Ruin, Redemption, and Regeneration; and the music he brings forth is dynamic in its force and fire. He acknowledges great indebtedness to Charles G. Finney, that fervent evangelist of a by-gone generation. One of the most challenging contentions of the book is that of the possibility of sudden conversion even among people hitherto ignorant of the Gospel, and the contention is supported by striking instances which cannot easily be explained away. Indeed one great value of the book is the selected stories of conversion, sudden or otherwise, which have been recorded by Mr. Wilkes and his fellow workers. These human documents give most inspiring testimony to the saving power of the Gospel. We strongly advise every missionary to read this remarkable book, especially any whose faith is weary or waning.

T. W. L.

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DIE TO LIVE. *Selections from STOPFORD BROOKE. Arranged by His Daughter, OLIVE JACKS, with a foreword by L. P. JACKS.* Hodder and Stoughton. 5/- net.

Not only those who share the theological outlook of Stopford Brooke, but many others, will be grateful to his daughter for her labour of love in making these selections from his published sermons. The extracts, which number over a hundred and cover a wide variety of theme, are all distinguished by fine and noble diction and a warm, throbbing harmony with the highest ideals of the moral and spiritual life. As one passes from page to page, one does not wonder that Principal Jacks, in his foreword, should say that he knows of nothing in the published literature of the modern pulpit that surpasses the best of Stopford Brooke for force, for fire, for copiousness, for sustained adequacy to the height and majesty of the theme. The book should prove a good tonic for those suffering from the fret and miasma of present-day life.

T. W. L.

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SOCIALISM, CRITICAL AND CONSERVATIVE. By J. RAMSAY MACDONALD. *The Bobbs-Merrill Co., Indianapolis.* G\$3.50.

Mr. MacDonald proved while Prime Minister that there was nothing radical about his views. For him Socialism is a scientific program of social betterment. He believes in evolution and not in revolution. He believes that "the movement of co-operation must be brought more into the working of the economic system. The tolls taken by land and capital must be reduced by taxation and spent on public welfare, and on the political side, municipal powers must be greatly extended. These things must be done systematically and as parts of a well-understood and comprehensive policy."

If one wants to understand Socialism (not Communism) he would do well to read this book, in which there are such interesting chapters as the following: Society as It Is; Production; Political Construction; Socialist Society.

J. M. Y.

REDISCOVERY OF THE CHRISTIAN CHURCH IN THE MIDST OF ANTI-CHRISTIAN ATTACKS.  
*Edited by Y. K. Woo. National Committee, Y.M.C.A. 10 cents.*

It contains eight short essays. The first one by the editor expresses his attitude toward the anti-Christian leaders. He believes that we as Christians ought to take a friendly attitude. He also believes that the right of education should be taken back from the hand of missionaries sooner or later. In that respect he agrees with the anti-Christian leaders. The second article is a survey of the Anti-Christian Movement. It stresses the idea that we as Christians should actually live the life of Christ. If we do that, we are not afraid of any outside attacks. The third essay is also a survey. It takes an unbiassed attitude toward the Anti-Christian leaders. It points out some of their misunderstandings. The remaining articles advocate an indigenous church for China. They point out many shortcomings of Chinese Christians and also some of the difficult problems that confront the churches at present.

One point that I do not quite agree is this: one article believes that the study of the Bible and religion should be a course of option. I believe that methods of teaching religion should be improved but religion must be taught in our Christian schools.

Z. K. Z.

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THE OLD TESTAMENT, A NEW TRANSLATION. By JAMES MOFFATT. 2 vols. Hodder and Stoughton, London.

Probably every reader of the RECORDER has seen already several reviews of this recent translation by Dr. Moffatt. In some respects any translation as good as this one by Dr. Moffatt is sure to be as good as a commentary—better in its illumination than many commentaries. One might pick flaws, for example, I do not like his use of "Eternal" for Lord or Jehovah; but it is striking and new and suggestive and so I appreciate this great work for what it is. Every missionary ought to own it. If only the friends at home who often make meaningless gifts would think of Moffatt's translations.

J. M. Y.

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ROOSEVELT AND THE RUSSO-JAPANESE WAR. By TYLER DENNETT. Doubleday, Page and Co., Garden City, N. Y. G\$3.50.

Mr. Dennett has again laid under tribute all who are interested in the Far East. His former book on "Americans in Eastern Asia" was a scholarly volume of immense importance. The Russo-Japanese war marked the real awakening of the Far East and in this new book Mr. Dennett throws much interesting light on that conflict and its results.

Here are more than 100 pages of Roosevelt's private letters (Mr. Dennett had the freest access to all of the Roosevelt Papers) which discuss such questions as the dismemberment of China, the duties of the United States in case a world war should break out, etc. One would expect that such a far-seeing man would see just what he saw, the impossibility of the isolation of America from world problems.

It is interesting to note that Roosevelt approached the European problem through the Pacific and Asia and it is startling to see that Roosevelt entered into a secret agreement with Japan which had the effect of making the United States an unsigned member of the Anglo-Japanese alliance.

The book is fascinating as well as scholarly.

J. M. Y.

RACE PROBLEMS IN THE NEW AFRICA. By W. C. WILLOUGHBY. *Oxford University Press, London.*

Mr. Willoughby, who is now a professor in the Kennedy School of Missions, was formerly a missionary in South Africa. He has given us an exceedingly valuable study of the relation of Bantu and Britons. All who are interested in International Relations, the race question, etc., would do well to read it and as well those interested in anthropology and race development. The spirit of the book is admirable and every chapter is of real value.

Such chapters as "A Study of Bantu Life and Thought," and "The White Man's Burden and How He Got It" cannot fail to interest, and the closing chapters on "The Color Bar" and "The Task of the Church" are invaluable. His writing on "The Color Bar" is one of the wisest discussions I have seen of this truly complex matter.

There are two very valuable maps and an index at the back of the book.

J. M. Y.

AFRICA AND HER PEOPLES. By F. DEAVILLE WALKER. *Edinburgh House Press, 2/-*

One of the "Background" series, and an excellent introduction to its subject. Africa is such an immense continent—with area equal to India, China, Europe and U.S.A. combined—so full of problems, that the magnitude of the study often acts as a deterrent, so most of us know less than we ought to about the land and its people. This book is of fascinating interest, and offers the best survey in one small volume of any we have seen. It gives vivid pictures of the every-day life of the people, their homes, daily work, customs and religious beliefs. The transformations during the past fifty years since Livingstone died, and the rapid rate of progress in these days, are wonderful to read about. Busy people with little time for reading more than seems necessary to fit them for daily duties and who yet want to keep in touch with important movements elsewhere, will find here just the sort of information and useful facts they require, all presented in a most interesting manner.

I. M.

"ART AND RELIGION." By PERCY DEARMER, D.D., *Professor and Lecturer in Art, King's College, London. Student Christian Movement, 32 Russell Square, W. C. 1. Two Shillings net.*

"The greatest art has always been inspired by religion;" when divorced from it, art may be clever but never able to move deeply. The three ultimate values, goodness, truth, and beauty, are inseparable for beauty is "The air in which truth and righteousness live."

This small book has wealth packed into its eighty-seven pages. It is as enlightening and helpful as it is fascinating.

C. M. D.

BELIEF IN GOD. By CHAS. GORE. *John Murray, London. 7/6.*

Dr. Gore, formerly Bishop of Oxford, is one of the leading theological writers in England at the present time. It is said that formerly he was a radical, but judged by this book many to-day would call him pretty conservative. From that point of view it is a very interesting book, and is well worth study.

## Correspondence

### Boxer Indemnity.

*To the Editor of  
The Chinese Recorder.*

DEAR SIR:—The following action taken by the Board of Directors of the London Missionary Society with reference to the administration of the Boxer Indemnity Funds may be of interest to your readers.

I am, Dear Sir,

Yours faithfully,

C. G. SPARHAM.

*Secretary of the China Advisory Council  
of the London Missionary Society.*

Shanghai, 5th May, 1925.

### RESOLUTION OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

#### Boxer Indemnity.

That the Directors of the London Missionary Society rejoice in the decision of the British Government to release the unpaid instalments of the Boxer Indemnity and to apply them to the cause of education (and possibly medical work) in China. The Directors are confident that the aims which the Government have in view will be best attained by taking responsible Chinese into the fullest consultation at every step. The London Missionary Society desires to inform the Government that it is not its intention to make any application for any grants from the Indemnity Fund for the support of its schools and colleges in China. It has every confidence that the Committee to be appointed under the Indemnity Bill now before Parliament will make a full investigation of all the facts before making any proposals for the distribution of the funds available. The Society will gladly put at the disposal of any such Committee all information as to its educational work in China, and all knowledge and experience in the matter which its agents have acquired.

That the foregoing resolution be communicated to the Foreign Office and the Chinese Legation.

### American Catholic Missions in China.

*To the Editor of  
The Chinese Recorder.*

DEAR SIR:—I have had pointed out the following mistakes in my article on "American Catholic Missions in China" in the February number of the RECORDER.

It is southeastern Honan rather than Kansu that has recently been transferred to the American province of the Society of the Divine Word. The Belgian mission which works in Kansu and Mongolia is the Congregation of the Immaculate Heart of Mary rather than the Society of the Holy Ghost. St. Mary's-of-the-Woods is more correctly described as being located in Vigan County, Indiana, and the secular priests who are aiding the Milan Fathers at Kaifeng come from a number of different cities in the United States and Canada rather than from Philadelphia alone.

It probably also ought to be noted that while, as the article says, the oldest American Catholic body at work in China is the Catholic Missionary Society of America, the Society of the Divine Word, which is of German origin, with headquarters at Steyl in Holland, had begun in its American province the preparation of Missionaries before the formation of the Catholic Missionary Society of America.

Yours, etc.,

K. S. LATOURETTE.

New Haven, Conn.

April 10th, 1925.

### Union Work for Christian Students.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—Every year thousands of students from other cities and provinces of China, come up to Peking to enter the middle schools and colleges of the capital. They enroll or take the examinations in the ninety different educational institutions. Some of them get places in the large dormitories in connection with the schools. Many of them form into small groups, rent their own houses and hire their own servants. Many from Swatow, Canton, Foochow and Szechuan spend at least part of their time in the "provincial hotels" in the Southern City.

This is a new life that these students are entering upon. Some of them will stay in Peking for as much as six years before they return home. They are cut off from home ties and from the influences that have been round about them. They are brought face to face with new problems and new temptations. They are often lonely and home sick. One of the teachers in the Peking Government University when asked what the students of that institution needed above all else replied, "A friend."

The Peking Christian Student Work Union is interested in helping students find the right kind of friends. It has eleven student centers in various sections of the city and has organized Christian student groups in 24 of the men's and 14 of the women's colleges. The staff of Chinese and foreign secretaries are alert to throw the right kind of influences around new students. If this is to be done effectively, we need the co-operation of teachers and other Christian workers throughout China.

The suggestion which I have to make is a very simple one. Give

any student whom you know to be coming to Peking, a letter of introduction. This could be addressed to the Christian Student Work Union, Y.M.C.A. Students usually present such letters and it is possible for us to form a friendly contact at once. The secretary who has especial responsibility for the school which the student is to attend, will then follow up the man, help him to get adjusted to his new surroundings and try to relate him to Christian student groups and the Church.

Sometimes we receive letters telling of students who are coming to Peking and asking us to look them up. We welcome such letters because it gives us a point of contact if we can locate the students. But often it is difficult to find them. They have changed their names or have not entered the school which they originally intended to, or the school rolls are inaccurate or are not completed for a month or more after school opens. For various reasons, it is often well nigh impossible to get in touch with the student we are after. The best way, is both to send us a note and to give the student himself a letter to present.

There is a growing feeling in Peking that we have been negligent in following up students who have completed a period of study here and then return home or go to other parts of China to work. Letters from us to Christian workers in the places to which the students go would no doubt be helpful in relating them to the churches of those communities. What we need is co-operation so that there will not be the large annual loss either when the students come up to Peking to school or when they leave here to scatter to various parts of China. What I have said of course applies not alone to Peking but to the other student centers of China as well.

Sincerely yours,

ROWLAND M. CROSS.

Peking, May 13th, 1925.

### Compulsion in Religion.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Would it be possible for you to open a symposium in your paper on the above subject? Many feel that this is a critical time and would be glad to hear the views of others and to state their own. Meantime Mr. Poteat's letter has stimulated some reflections. Truly with but little persuasion he would fain convert us all to the principle of compulsion under another name.

In regard to the question of the curriculum I have nothing but praise for Mr. Poteat's methods. *O si sic omnes!* Unfortunately not all teachers have Mr. Poteat's ability nor do they use his methods. I agree with him that we should get good teachers; presumably we do get the best we can; where are we to find better?

Moreover his analogy is not complete. We do not compel our Science students to study light and omit heat, to study Physics and omit Chemistry; we do not compel our students in Physical Education to develop their legs and neglect their arms, to avoid tuberculosis and risk malaria. The ideal course of religious instruction would be a year's compulsory study of Comparative Religion with talks from representatives of all the religions, but it would not be easy to find a teacher for such a course. Religious instruction if made compulsory should be made complete and not confined to our own religion; this latter is proselytizing which is by no means the same thing. I believe the real crux of the attack on the Christian schools lies just in this point, though probably the attackers do not know it; we are setting up schools to win converts and calling this education.

As to chapel attendance an excellent point is found on page 306

of the same issue of the RECORDER. Do we wish our students to get the idea that outward observance is the main item in Christianity. Mr. Poteat says there is no attempt to bend students "against their will into the attitude or spirit of Christian worship." The latter would be attempting an impossibility; in regard to the former, practice varies. In my institution the school boys have to kneel but the collegians stand to pray; this is not a matter of principle but is just how things have happened. I have been told that this present juncture has revealed the fact that some students resent having to kneel. Do we instill reverence by compelling an "uninstructed heathen" to kneel?

We have really two groups of students and we try to use the same plan for both. We have the sons of Christians—often our own Church people—and we receive the bulk of our fees from non-Christians. Is it not a confusion of all real principles to treat them both alike? One of the best of our Divinity students thinks we defeat our own ends by our present practice. His solution is to refer the question to the parents in the case of Middle Schools; those who do not attend chapel would have to attend talks on the Chinese Classics. A remarkable attempt at universalist religion was described some time ago in "East and West" concerning the Church Missionary School at Srinagar, Kashmir, where members of several different religions join in a form of prayer which is acceptable to all. Here again this is the work of a remarkable man and there are few like him.

After all, Mr. Poteat will agree that the question we have to face is not whether we can frame school regulations which the students regard as fair play; but whether our methods impose a burden on our Christian students which

they are not able to bear, put a rock of offence in the path of those whom we are seeking to help and give occasion to the enemies of God to blaspheme. If our Chinese friends are at all of one mind that this is the result of our present system then

in God's name let us at all costs admit our mistake and change our ways.

Yours sincerely,

F. E. A. SHEPHERD.

Central China University, Wuchang.

### WHERE IS OUR BIBLE READING CHURCH?

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—For a month I have been attending Retreats and Conferences in Fukien. My particular business has been to ascertain what is and is not being done in the matter of circulating and reading the scriptures, to learn what are the difficulties and hindrances, and if possible to arouse a more active interest in the use of the Bible.

For years we have heard of the emphasis placed by the missions in this province on securing a Bible reading church. It is a fact that consistently year after year there are more whole Bibles than New Testaments sold in Fukien, and that this is the only province in China where that is true. As compared with the circulation in other provinces the number of whole Bibles annually necessary to supply the demand in this region was very satisfactory. One was led to believe that within the church the use of the scriptures was fairly prevalent. To be sure the rapid increase during the past three years in the demand for Mandarin Bibles gave some hint that the students in the Christian schools were responsible for at least half the circulation of Bibles, but that is probably true everywhere in China.

Let me confess therefore that my chief concern a month ago was to get the churches in Fukien interested in the use of gospel portions as an evangelizing agency, for the sale of scripture portions had been so small

for years as to lead to the conclusion that Christians were not at all active in distributing scriptures among non-Christians as has been done to such a great extent in other parts of the country. As nearly as we could get at the figures the circulation for Fukien was only about one-fifth that of Shensi, which had next to the smallest total.

It was a little disconcerting therefore right at the outset of our discussions to have the pastors show marked concern over the shortage of Bibles among their church members. They readily admitted as a minimum requirement one Bible in each Christian family where there was one literate member. The result was that the ten pastors forming the first group agreed to take seventy-five (75) whole Bibles at once to supply those Christian families among their members that did not now have any. Knowing how reticent most of us are to assume any financial responsibility without a guarantee of reimbursement this contract was a rather startling admission of the failure to secure in that district anything like a Bible reading church. At least seventy-five literate Christian families on one district without Bibles!

At our next gathering a pastor volunteered the conviction that not more than one in ten of his members owned Bibles. The rest of the group thought that he exaggerated the shortage and they did not venture to contract for any number of books for their unsupplied membership. The testimony of these pas-

tors, however, and the discussion in which they engaged, left not the shadow of a doubt that this district was less adequately supplied with Bibles than the first one visited. These preachers themselves ventured the view that even illiteracy was not a sufficient excuse for not having a Bible in the family, for usually someone could be found to read, and that the pastors ought to make it their business in every home to read the scriptures and to teach their members to read at least one verse each time they called.

In our third gathering the pastors were asked one by one to state to the best of their knowledge how many families among their members had so much as one whole Bible (or New Testament) per family. The answers ran four in ten, three in ten, three in ten, two in ten, four in ten, and so on. One pastor thought possibly half of his families were supplied. None made a higher estimate. They were then asked whether these were mere guesses or whether they knew the situation accurately (it is usually fair to assume that a guess will be as favorable as possible). Two men reported that they had recently investigated the situation and the results showed approximately three families out of ten among the church members to be owners of Bibles!

The next meeting held brought together the pastors and evangelists from three denominations working in three districts, to the number of over sixty. The disclosures in the other districts had been so surprising as to lead to a presentation of those findings to this fourth conference before any effort was made to get further facts. Statements were then asked from this representative group which included the pastors from the city of Foochow which might be expected to register somewhat differently from the more rural sections.

We were not disappointed. The general opinion was that the situation was not nearly so bad. One or two pastors hazarded the belief that in every Christian home of their parishes there was a Bible (but added that it was an altogether different question as to how many homes *used* their Bibles). Yet even here estimates generally ranged between four out of ten and seven out of ten as having Bibles. Several testified that it was a church rule that no one be admitted to membership unless he owned a Bible and a hymnbook; and the conviction that illiteracy was no excuse for not owning a Bible was again set forth with emphasis. Yet the discussion that followed revealed a very general admission that church members are very inadequately in possession of Bibles and that many who own Bibles leave them in the church from one Sunday to the next and never use them in their homes.

Such findings as these are suggestive; they are not conclusive. During the discussions in each of these gatherings the need for a survey by every church forced itself upon the men who are responsible for the spiritual life of the communities in which they work. It was recommended that the North Fukien Christian Council should initiate a survey throughout the churches to ascertain to what extent the situation described by these conferences is generally prevalent in the northern part of the province and thus bring about a concerted effort to increase the use of the Bible in the homes of Christians.

Before conclusions are drawn for Fukien or any other region further investigations should be carried on throughout China. There will be the inclination everywhere to say, "We are not as badly off as that." For several months an unsuccessful effort was made to induce the missionaries of one denomination to start investigations among the

churches with which they have been working. Preoccupation with more pressing duties, the inability to see just how to go about getting the facts, and the failure to have their attention captured by the circulated request are probable causes for their having made no response. As a result of one of these Fukien conferences one missionary has promised to endeavor to get the pastors throughout an entire dialect region to investigate and report.

The only other survey of this sort upon which we have a report is that made by Miss Ortha M. Lane in northern Chihli. Of thirty-five churches in the field she says, "In many of the churches we found that no one excepting the pastor had a complete Bible, and to our dismay, in one church where we had a supply pastor, we found that even he had no Old Testament!" By definite, constructive efforts carried on through three years the situation in that region was changed so that some of the pastors reported, "It used to be that hardly anyone could follow in the Scripture reading, especially if the text happened to be from the Old Testament, but now almost everyone who can read has a Bible, . . . and they are learning to study the Bible in their homes, too." 1,134 Bibles were furnished the people in this district during the three years of the campaign, some of them being non-Christians.

Questions were asked at each of the Fukien gatherings as to the causes for the dearth of Bibles in the homes of church members. Illiteracy and poverty were of course mentioned. A very small number of the pastors really believed that many of their people could not afford a Bible. None of them ad-

mitted that illiteracy was a *sufficient* explanation, though they all claimed that it accounted for the absence of Bibles in many homes although colloquial character, Romanized and an adaptation of the phonetic script are all in use as well as mandarin and wenli. The inaccessibility of Bible depots, the failure to get the books to the people and insist on their buying them, and the lack of a vital religious experience were given repeatedly as the chief causes. Judging from the reaction to the suggestion made several times it seems safe to add to these the inattention given by churches and pastors to the importance of family worship, and to careful intelligent *reading* and exposition of the scriptures from the pulpit. Expository preaching is not a developed art, and preparation in the reading of the scripture lesson so that the audience would really be interested and edified thereby was almost a new idea.

The survey in Chihli seemed to show that poverty was a larger factor than in Fukien. Illiteracy does not appear to be quite so influential in the north: but even the Survey Volume does not give sufficient data to confirm the impression. The comparative circulation of whole Bibles in the several provinces leaves a very strong suspicion that, whatever the causes, the actual situation in numerous sections of the Christian Church in China will not prove to be essentially different from that discovered in the south. We should like to know.

Yours sincerely,

CARLETON LACY.

Shanghai, China,  
May 15th, 1925.

## The China Field

### Summer School of Religious Education.

Prospects are excellent for the Summer School of Religious Education for Chinese to be held at Lily Valley, Kuling. Special preparation is being made in the program for teachers of the Bible in mission schools. Courses will be given by Dr. Cheng Ching Yi. Dr. D. W. Lyon. Rev. Sten Bugge, M.A., B.D., and others of wide experience.

Teachers expecting to enroll as students should have their registration in the hands of the Dean by June 15th. Address Arthur Rugh, 20 Museum Road, Shanghai.

### International Relations—Essay Contest.

The International Relations Committee of the National Christian Council is offering five prizes for essays on the following subject:—"What Part Can China Play in Promoting Better International Relations Amongst the Nations?"

The competition is open for all Middle School students in China, both girls and boys and essays are to be written in the national language. The essay must bear the seal of the school in which the writer is studying. The essays must not be shorter than 3,000 characters nor longer than 5,000. All essays must be in by September 1, 1925.

Five prizes will be offered as follows:—

First Prize .. ..	\$80
Second Prize .. ..	50
Third Prize .. ..	30
Fourth and Fifth Prizes .. ..	20 each

The essays will be the property of the National Christian Council who will publish them either in magazines or as pamphlets.

All essays should be sent to Professor T. C. Chao, 23 Yuen Ming Yuen Road, Shanghai, marked "Essay Contest."

### Local Industrial Conference.

A week-end Conference on Church and Industry was held on May 8-10 in Shanghai. About fifty people, including students, college professors, social workers, pastors, business-men and labor leaders attended the conference regularly.

The Conference was mainly given to discussion. In order to get individual opinions the whole body was divided into five groups with a leader at each. Much interest was shown by all those who partook in the discussions.

The following were the topics discussed:

1. New Motives for Old in Business and Industry.
2. Chinese Old Civilization and the New Industrial Order.
3. Our Task in Shanghai.

In the early part of January, 1924, the Industrial Committee of N.C.C. endorsed a recommendation submitted by its cabinet to the effect that in order to create a Christian consciousness regarding Church's part in industrial betterment, and in order to secure a unity of mind among the church people, conferences should be held locally, regionally and nationally. So the Shanghai Conference was just the first of its kind. Conferences of this nature will be held in various parts of China in the near future.

### Pastors' Retreat in Fukien.

The variety of interests and qualifications demanded both of pastors and of missionaries nowadays in China was well illustrated in a series of quiet Retreats re-

cently held under the direction of a missionary in Fukien with the pastors of the several districts on which he does evangelistic work. On four successive weeks about a dozen pastors gathered for four uninterrupted days of prayer, Bible study, and discussion of problems relating to their pastoral tasks. Those discussions ranged with unabating interest all the way from the doctrine of the resurrection and the critical treatment of Paul's Second Letter to the Corinthians, through the questions relating to means and methods of distributing scriptures and conducting family worship, to the cost and quality of practical fertilizer and the selection of trees for windswept barren hills as aids to self-support and the larger ministry of the church in a rural community. Some of the discussion periods were directed by publications of the National Christian Council on the Christian Family and the Rural Church. Each of these Retreats was held in a temple away from the disturbances of village life. In one the attending monk gladly listened in on the discussions and was happy to possess a set of the gospels before the preachers left. In another the opposite end of the temple was in use as a quiet opium den, and the manager did not escape a very pointed series of addresses delivered to him personally.

#### **Good and Evil Effects of War in West China.**

At the beginning of the year a young secretary of our Yachow Young Men's Institute, a social service organization of the Church, resigned his position because shortage of funds from America made it impossible for the Mission to raise his salary. Tempted by the high pay offered him to become a secretary to a military officer he

joined the army. Soon thereafter fighting began and his general was defeated while he himself had several narrow escapes from death. Fleeing with the defeated army to Kiating the young man came to see his old friends of the church and attended a conference retreat which was held by Rev. K. T. Chung, General Secretary of the National Christian Council. Whether under the influence of these meetings, or because of his narrow escapes from death, the young man decided to leave the army.

After writing a pathetic letter to one of the missionaries, he called and was advised to return to Yachow and apply for his old position or some other in the church he had deserted. Armed with a letter from the missionary he did this. The organization he had deserted would not take him back but he was given a chance to prove that his repentance is genuine by being appointed to an outstation chapel as evangelist.

The evil effects of the present civil war upon the innocent people are terrible. Let the following genuine incident illustrate this. Just now the battle front is near the city of Mei Chow, half way between Kiating and the capital, Chengtu. When the enemy was being driven out of the city by the north gate they first looted the shops and homes in the north suburb and then set fire to the buildings. Among the helpless sufferers were two women,—a widow and her daughter of eighteen. The soldiers first carried away her small store of rice and her pig and then set her house on fire. She fled with her daughter, walking where she could not get a lift in passing boats, and finally arrived in Kiating where she had a nephew in charge of a boat she partly owned. To her dismay she found her boat com-

mandeered to make the pontoon bridge and her nephew dead, his body awaiting burial. He had been seized by the military and forced to carry their loads for them but had escaped and was making his way back when the soldiers caught him and stabbed him in the side with a bayonet. Wounded and bleeding so as to be unable to walk he crawled twenty "li" (7 miles) all the way to Kiating, only to drop dead on reaching the ferry across from the city. The widow, his aunt, empty handed, had no means to bury him, but on telling her story to the boatmen and tea-shop keepers who knew her she was given enough to bury the lad by them, and is now making her home on the boat in the pontoon bridge. One of the tea-shop keepers is a member of our church. He came in great indignation and grief to tell me of this and other instances of the horrors of this senseless and wicked civil war. His own business is so dead that he does not even open his shop, yet has to pay a heavy tax, levied by the soldiers in support of the war. It is heart-hardening to have to sit by and see the misery of the people and yet be so helpless to assist them.

ARCHIBALD G. ADAMS.

### Shantung Daily Vacation Bible Schools.

A Daily Vacation Bible School conference was held at Weihsien, March 4, 5, 6, to consider definite organization, constitution, budget, curriculum, literature, etc.

Last year our goals were 700 schools, 2,000 teachers, 18,000 pupils. We went clear over the top and were the leading province. This year our goals are as follows: —1,200 schools, 2,500 teachers, 30,000 pupils.

Our total budget for this year is \$7,100 Mex. Planning to raise on the field \$3,500 Mex. Our goal for the children's offerings will be \$100 Mex. Last year the children contributed \$61.18 toward the schools in Mexico.

From a later letter we hear that Shantung is planning for 1,500 schools, 2,500 teachers and 30,000 pupils. "Ichowfu plans for 120 schools this summer. We plan to have schools in thirty main centers in the provinces, besides the country districts. The majority of the schools are held in the country."

### DAILY VACATION BIBLE SCHOOLS.

ANNE CATHERINE WHITE.

"Looking for an antidote to anti-Christian animus? One of the best I have found is the work of the Daily Vacation Bible Schools Association." The speaker was a young Chinese, one of a group which was discussing current movements and their relationship to Church and China. "Recently," he continued, "I visited a certain province which is probably one of the main centers of the anti-Christian movement. The feeling

in all its larger cities is exceedingly strong. But I also found that the influence of the Daily Vacation Bible Schools held there last summer has been such as to disarm the non-Christians, and in some cases to win not only their approbation, but their personal support. Doing, not talking, is the solution."

The enthusiastic and devoted work of thousands of middle-school and college Christian stu-

dents through the hot weather of the summer vacations is proving the foil to antagonism's sword and the answer to argument. Gathering the illiterate children into groups, using whatever tools can be had, adapting methods to conditions and need, inspiring dreams and arousing ambitions, and keeping before themselves and pupils the vision of a greater China, these students every year give one of the best demonstrations of practically applied Christianity in their native villages and cities and country districts.

Stirred by a vision of 60,000,000 little children growing up in ignorance and superstition to a maturity that necessarily would be evil or weak because of lack of opportunity, Dr. Robert G. Boville of New York City, in 1918 founded with the help of a handful of students, six schools in which 724 children were taught by 32 students. Visiting China year by year, he quietly gathered around him earnest supporters, and the work has widened until last year 7,051 student-teachers sacrificed six weeks of their summer rest to teach 76,746 children in 2,110 schools.

An empty schoolroom, a home courtyard, a vacant shop, a mat shed, a church room unoccupied during the week, a room in an interested neighbor's home, the friendly precincts of a dusty temple, even the sheltering branches of a tree by pond or canal, are utilized by these young patriots in

their effort to bring into less-favored lives some of the brightness and truth which they themselves have gained in the mission schools. The children may number 200 or 40 or 3, but the opportunity is sought and filled with equal eagerness. Last year one small girl in a high school, determined to do her share, finally gathered three little slave girls by a pond, obtained permission from their mistresses to teach them one hour a day, and all through her vacation the four girls studied Bible, sang songs, and learned about twenty characters.

"Preparedness" is the secret of all victories, and a well-equipped worker has half his difficulties swept away in the beginning. Training and equipment therefore enter largely into the preparation of the student forces. In centers like Shanghai, a central institute is often held for three days at the close of the individual training centers, and the students from the various schools meet to interchange ideas, co-operate in a program, and gather enthusiasm and courage from personal exchange of problems. The central office in Shanghai has this year put out textbooks and material for its teachers: teaching manuals, Bible courses, character primers, home and hand-work leaflets, posters and charts, etc., and a Chinese flag and outline map of China for coloring and marking are great helps in stirring patriotic impulses and a love for national unity.

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## The World Field

### A Fellowship for Graduate Study at Yale.

The Edward S. Hume Memorial Fellowship of \$300 is available through the Department of Missions

of Yale University. It is awarded each year to that missionary to an Asiatic country, or to that native Christian leader of Asia, who in the estimation of the faculty of the Department and of the Divinity School

of the University seems particularly well qualified for graduate study in Religion and Missions.

The student enrolled in the Department of Missions is offered opportunity to pursue courses leading to the M.A. and Ph.D. degrees. No charge is made against him for tuition, save in the form of inter-departmental fees for courses given by instructors in other departments, which he may elect; nor is he charged for the rent of his room in the Divinity School dormitories; the total grant amounts, therefore, to the equivalent of approximately \$625.00. The resources and privileges of the University are at his command as a duly enrolled member of one of its integral parts. The degree he receives is granted by the Corporation of Yale University.

The applicant for this fellowship should send a statement of his previous academic training, of his present official connections, of the nature of his present work, and of his probable major interest in graduate study; also, letters of recommendation. These should be in the hands of the Department by February 1st, of the year preceding that in which the applicant expects to enter upon his graduate work.

Information with regard to requirements for entrance, courses of study, libraries, etc., may be secured by application to the chairman of the Department of Missions, Yale Divinity School, Yale Station, New Haven, Connecticut, U. S. A.

**The Y. M. C. A. in India.**—Bishop Fisher says: "The Y. M. C. A. in India is the most national or indigenous of the missionary forces. Its General Secretaries are Indians, and its National Council is dominated by the Indian mind and genius. British and American counsellors have a vital relationship to this work as com-

mittee members and secretarial leaders, but the whole programme is geared to things Indian. This is of inestimable value at this hour in Indian history. The Association is inter-denominational, international and interracial. It is one of the most dynamic forces in India to-day."

#### **Federal Council of Churches.—**

Leaders in the co-operative work of the churches for the next four years have been announced by the Rev. Dr. S. Parkes Cadman, the new President of the Federal Council of Churches.

For the first time a woman finds a place as an officer of the Administrative Committee. Mrs. John Ferguson of New York City will serve as Vice-Chairman. The Rev. John A. Marquis, General Secretary of the Presbyterian Board of Home Missions, was elected Chairman. The two other Vice-Chairmen are the Rev. John W. Langdale and Charles S. Crossman.

Bishop William F. McDowell of the Methodist Episcopal Church will again head the Washington Committee, and Dean Shailer Mathews, a former President of the Federal Council, will again serve as Chairman of the Western Committee with headquarters in Chicago.

Bishop Frank J. McConnell of the Methodist Episcopal Church will be the new Chairman of the Commission on Church and Social Service. Bishop George C. Clement of Louisville, of the African Methodist Episcopal Zion Church, has been made Chairman of the Commission on Race Relations. The Rev. William Horace Day, Pastor of the United Congregationalist Church, Bridgeport, Connecticut, and a former Moderator of the National Council of Congregational Churches, is the new head of the Commission on Evangelism.

## Personals

### BIRTH.

#### APRIL:

6th, at Tungjen, Kweichow, to Rev. Carl B. and Elisabeth Schempp Wahl, a daughter, Anna Gertrude.

### DEATHS.

#### FEBRUARY:

21st, at Norway, Mrs. A. C. Hvidsteen.

#### APRIL:

29th, at Sianfu, Mrs. Wm. Englund.

#### MAY:

4th, at Kweiki, Ki., Miss N. Marchbank, C.I.M.

### ARRIVALS.

#### APRIL:

2nd, from Germany, Mr. and Mrs. D. K. Steybe, and five children, Miss L. J. Staiger (new), L.

9th, from Australia, Miss M. A. Edwards, C.I.M.

10th, from Sweden, Mr. and Mrs. K. G. B. Bergman, H.F.; Miss E. Petersohn, Sw. A.M.

19th, from U.S.A., Miss L. P. Wells, A.C.M.

20th, from Britain, Rev. and Mrs. E. Rowlands and three children, Miss C. I. Sparkes (new), L.M.S.

22nd, from U.S.A., Dr. and Mrs. S. I. Woodbridge, P.S.

23rd, from England, Miss Featherstone, Miss Taylor, Miss Holmes, N.K.M.

#### MAY:

2nd, from Britain, Miss Alice Clark, L.M.S.

3rd, from England, Rev. and Mrs. W. F. H. Briscoe and one child, C.I.M.; Miss Brixton, C.M.M.L.

4th, from England, Mrs. and Miss Grosvenor, W.M.M.S.; Mr. and Mrs. Stahl, S.F.M.

7th, from U.S.A., Mr. F. S. Brockman, Mr. and Mrs. F. T. Shipp, Y.M.C.A.

8th, from U.S.A., Miss Bethel Evenson, (new), A.B.F.M.S.

### DEPARTURES.

#### APRIL:

1st, for America, Mrs. J. M. Wellwood, A.B.F.M.S.

3rd, for England, Miss E. M. Dovey, Miss A. H. L. Clarke, C.I.M.

7th, for America, Dr. and Mrs. H. W. Decker and three children, A.B.F.M.S. A.B.F.M.S.

14th, for England, Rev. and Mrs. W. E. Shearer, C.I.M.

15th, for America, Mrs. W. M. Camp-

bell, Mrs. A. A. Bullock and two children, P.N.

16th, for England, Dr. H. Gordon Thompson, C.M.S.

19th, for Britain, Dr. and Mrs. B. C. Broomhall and one child, B.M.S.; for U.S.A., Mr. and Mrs. L. K. Hall and five children, Y.M.C.A.

20th, for Canada, Mr. and Mrs. Boyd and three children, Mr. and Mrs. Forbes, and two children, P.C.C.; for U.S.A., Mr. and Mrs. Townshend, S.B.C.; Mr. and Mrs. Bowman and two children, Miss Cripe, Miss Metzger, C.B.M.; Miss M. A. Hill, A.C.M.; for England, Miss A. Wade, C.E.Z.M.S.

23rd, for Canada, Dr. and Mrs. Auld and two children, P.C.C.

25th, for England, Miss Mary W. Jago, C.M.S.

27th, for New Zealand, Miss K. E. Cooke, C.I.M.

28th, for Australia, Miss Annie Jones, C.M.S.; for Germany, Rev. and Mrs. C. Wohlleber, Rev. and Mrs. C. Gugel and three children, L.; for Canada, Mr. and Mrs. Meuser and four children, Mr. and Mrs. Davis, C.M.M.; for Finland, Mr. and Mrs. Collan and six children, Mr. Koskinen, F.M.S.; for England, Mr. and Mrs. Little and three children, W.M.M.S.; for Norway, Mr. and Mrs. Dalland and four children, Miss Holthe, N.M.S.; for U.S.A., Miss Nilsen, Miss Gilbertson, L.U.M.

29th, for Canada, Miss McIntosh, C.M.M.

30th, for U.S.A., Mr. and Mrs. Bates, U. of N.; Mr. and Mrs. K. M. Gordon and two children, P.N.

#### MAY:

3rd, for U.S.A., Miss Wilkinson, U. of N.

7th, for U.S.A., Miss Frida G. Wall, A.B.F.M.S.

8th, for U.S.A., Mr. and Mrs. S. W. Whitener and two children, Miss H. Ammermann, R.C.U.S.

9th, for Canada, Miss Loree, Miss Cheney, M.C.C.; for Australia, Rev. and Mrs. R. A. McCulloch, C.I.M.

12th, for Sweden, Miss Willy Stenfelt, Y.W.C.A.; for U.S.A., Rev. and Mrs. E. L. Sanford and one child, A.C.M.

13th, for U.S.A., Miss Addie Sloan, P.S.

18th, for U.S.A., Mr. and Mrs. Kauffman, E.C.; Miss Theresa Severin, Y.W.C.A.

23rd, for U.S.A., Miss Freeda Boss, Y.W.C.A.

